

MILITARY CHAPLAINS'

REVIEW

1985

Military Chaplains' Review

“Family Life—II”

Winter, 1985

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

Use of funds for printing of this publication has been approved by the Secretary of the Army 8 November 1984 IAW the provisions of AR 310-1.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Articles	Page
Big Pine II: Chaplain Ministry to Deployed Soldiers and Waiting Spouses Chaplain (MAJ) Larry R. Wedel	5
Grenada: Ministry in Time of Crisis Chaplain Lieutenant Colonel. Lemuel M. Boyles	11
A Co-Counseling Model for Treating Cross Cultural Marriages: Lessons Learned in Working with Korean- American Couples Chaplain (LTC) Ardon O. Schmidt	16
The Chaplain and Domestic Violence Chaplain (CPT) Greg W. Hill	28
Ministry with Single Parent Families in the Military Chaplain, Major, Richard K. Knowles	38
Solos: A Response to Remote and Frequent TDY Tours Chaplain, Major, C. David Cottrill	48
I Take Thee, Navy: The Impact of the Military on Marriage and Family Life CDR Lisle E. Stewart, CHC, USN	59
The Family Support Center: New Form of Ministry Chaplain, Lieutenant Colonel, Richard A. Swanson	68
Book Reviews	77

Themes being considered for future issues:

Volunteer Ministry
Preaching
Worship
Parish Development

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fit well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Errata:

Page 41 of the winter 1984 issue of the *Military Chaplains' Review* has a sentence that begins, "The opportunities for economical ecumenical opportunities abound. . . ." It should read, "The opportunities for ecumenical opportunities abound. . . ."

Big Pine II: Chaplain Ministry to Deployed Soldiers and Waiting Spouses

Chaplain (MAJ) Larry R. Wedel

In August 1983, approximately 530 soldiers from 43rd Support Group, Fort Carson, Colorado began a six month tour of duty in Honduras. One of our immediate concerns was support for the waiting spouses, both male and female.

Because the rear detachment would be under the operational control of my unit DISCOM, the Installation Chaplain asked me to serve as the Project Officer for support activities. Chaplain Thomas Blair (43rd Support Group), Chaplain Dale E. Mackey (68th Transportation Battalion), Chaplain Dan C. McCall (Family Life Center) and I worked together to plan support programs for the waiting spouses.

Programs

After much discussion and planning, we initiated the following programs:

- *Potluck Picnic and Picture Day.* Spouses and children participated in a potluck picnic at the Penrose Retreat Center (Fort Carson), where we took polaroid pictures to send to Honduras.

- *Bake-A-Thon and Children's Day.* We provided buses to take spouses and children to the Penrose Retreat Center. There, the spouses baked cookies and cakes, while children decoupage personal pictures. They then boxed these items for shipment to Honduras. Chaplains pro-



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vided materials for the decoupage and the spouses provided their favorite recipes.

- *Mom's Afternoon Off.* The Family Life Center provided a free nursery to which spouses were able to bring children for four hours of free care on the afternoon after the end of the month's pay period.

- *Bowling.* Spouses spent one afternoon bowling with other spouses. The Chaplain's Fund paid for baby sitting and bowling.

- *Waiting Wives Group.* The Family Life Center sponsored a Waiting Wives Group to encourage mutual support among the wives.

- *Wonderful Wednesdays.* Spouses spent Wednesdays visiting the Cheyenne Mountain Zoo, Bear Creek Nature Center, Buck Skin Joe's Amusement Center near the Royal Gorge, and other areas of interest and fun around the Colorado Springs area. The Family Life Center provided bus transportation and the Chaplain's Fund paid for a nursery.

- *Exercise and Crafts.* The Family Life Center encouraged waiting spouses to join existing exercise and craft classes.

- *Re-entry Groups.* Spouses participated in groups which explored the dynamics of being reunited after a lengthy separation. These groups were available prior to and after the reunions.

- *Counseling Services.* Chaplains provided counseling for the spouses and children, as needed.

- *Santa's Workshop.* The Manager of Santa's Workshop (The North Pole, Cascade, Colorado) invited families to spend a day at the amusement park. Free tickets were provided and family members were given unlimited access to the amusement rides. Families provided their own transportation, spending money, and lunch.

- *Air Force/Army Football game.* Spouses attended the Air Force/Army Football Game at the Air Force Academy.

- *Video Tape Program.* Chaplains made videotape equipment available so soldiers and families could exchange personal messages by videotape.

- *Duty Chaplain.* Chaplains informed families of their availability after duty hours and on week-ends.

- *Monthly Spouse Coffee.* We scheduled a monthly coffee/fellowship time on the first Friday evening of each month. Information was disseminated to the spouses and a question/answer period followed.

- *USO.* The Colorado Springs United Services Organization opened their facilities and activities to those who wished to participate.

- *Monthly Newsletter.* The chaplains mailed a monthly newsletter to all waiting spouses whose address was known. The newsletter contained information on available programs and activities as well as information about what the deployed soldiers were doing in Honduras.

- *Publicity.* The Public Affairs Office and the Fort Carson newspaper, *The Mountaineer*, made every effort to publicize the activities of waiting spouses and deployed soldiers. During the six month exercise,

the newspaper dedicated four pages to pictures and coverage of activities of waiting families and the deployed soldiers. Copies of the *Mountaineer* were sent to Honduras and to waiting families.

Implementation

Prior to the start of the Waiting Spouse Program, I briefed the 43rd Group Commander's wife, the wife of the DISCOM Commander, and the wife of the Fort Carson Commanding General. I also briefed the Commanding General and all the Fort Carson Brigade, Major Subordinate Unit, and Separate Battalion Commanders and Principal staff. This proved to be extremely valuable; there was no question about the types of support systems, programs, and activities we were providing to the waiting spouse. It also helped to gain the support of those in positions of command and leadership.

Briefings for soldiers and families were scheduled at the Main Post Chapel. The 43rd Group Support Commander spoke to the participants and gave his support to the efforts of the Chaplain Section. Chaplain Blair, the 43rd Support Group Chaplain, and I then briefed the soldiers and family members concerning the programs that would be available to them. Printed copies of the programs and activities were distributed, and the participants checked those programs in which they were interested. These were collected at the conclusion of the briefings and used to determine which programs would be implemented, revised, or deleted.

Chaplain McCall opened existing Family Life Center programs to the waiting spouses. These programs were met with great enthusiasm on the part of the waiting spouse. In addition, he arranged for an afternoon during which the wives could bring their car to a specified location and received assistance in winterizing and general maintenance such as oil and oil filter changes. The wives provided the oil, oil filter, and anti-freeze. Labor was free.

It should be noted that several family members refused to release their address, reserving the right to anonymity and not to be involved in the waiting spouse program. Those who chose to release their address were sent the monthly newsletter informing them of the programs and activities and giving details as to how they could participate.

Especially Helpful

The video tape program, the Air Force/Army football game, and the monthly waiting spouse coffee/fellowship proved to be the most significant of all the programs.

Chaplain Blair purchased video tape equipment (with appropriated funds) which he took with him to Honduras. He recorded personal messages from deployed personnel and sent them to Fort Carson. Waiting families were notified whenever a message was received, and ar-

rangements were made for them to view the tape. They then recorded a response, which was sent to Honduras. Video tapes made communication more personal. The opportunity to see faces and hear voices facilitated spontaneity and the communication of feelings in ways that letters or even audio cassettes could not do. This was an extremely popular and valuable program.

The Morale Support Fund purchased 200 tickets to the Air Force/Army football game at the Air Force Academy Falcon Stadium. The Fort Carson troop motor pool provided buses. Chaplains coordinated the effort. Prior to the game, family members met at the Family Life Center and made banners and posters identifying them as waiting spouses. They also painted personal messages on posters and banners for their spouse in Honduras. The game was also video taped by the Training and Audiovisual Support Center, with special attention given to the waiting spouses during time-outs and half-time. The tape was then sent to Honduras.

Waiting spouses were invited to participate in a Tail Gate Party prior to the football game. The party was sponsored by the 4th Infantry Division Association, the Association of the United States Army, the Non-Commissioned Officer's Association, and the West Point Association. The spouses participated with no charge to them.

The wife of the 43rd Support Group Commander hosted a monthly coffee/fellowship for waiting spouses. Representatives from the Army Community Services, housing, finance, legal assistance, budget counseling, United Services Organization, chaplains and other helping agencies briefed the spouses on available services. A question/answer period followed each coffee.

The Public Affairs Office was present to show video tapes received from Honduras depicting the activities and mission in which the soldiers were engaged. PAO secured new reports from local and national television and showed them to the waiting spouse. The response from the spouses was overwhelming, because this helped them understand what their spouse was doing. Black and white as well as color prints showing soldiers and mission activities were placed on display for the waiting spouse to view. Likewise, a relief map of Honduras was available with locations marked showing where Fort Carson soldiers were stationed.

Lessons Learned

Others helping agencies (Army Community Services, budget counseling, legal assistance, finance, etc.) initially referred waiting spouses to the chaplain section for problem resolution. This was due to the fact that

chaplains were the one agency which seemed to be more proactive than reactive. Prior to deployment, the chaplains had planned what would be provided to the waiting spouse in the form of programs and activities. Although this "made money" for the chaplains it also created confusion.

The confusion centered around which helping agency was responsible for providing support. Waiting spouses would call the chaplains indicating they had been told by another agency that the chaplains would provide the service or help requested. At times it was necessary to refer the spouse back to the helping agency which had made the referral to the chaplains. This gave the impression that the helping agencies were avoiding responsibility and giving the spouse the "run around."

Resolution of the confusion was addressed in two ways. Chaplains worked with the spouse *and* the helping agency having primary responsibility for helping the spouse. Likewise, the DISCOM Executive Officer chaired a meeting in which representatives from each helping agency were present. Each representative addressed how their agency could help the waiting spouses and clarified their involvement in supporting the spouses. This meeting was extremely productive in determining who was responsible for what types of support.

Initially the DISCOM Chaplain's Office prepared the envelopes for the monthly newsletter mailing. This was time consuming. Likewise, other helping agencies would request information which they wished disseminated to the waiting spouse to be included with the chaplain monthly newsletter. Eventually the Army Community Services took responsibility for preparing the mailing and the chaplain's monthly newsletter was included in their mailing. When ACS took over that responsibility, chaplains had more time available to assist with difficulties the waiting spouses might be experiencing.

Allusion has already been made to the proactive rather reactive stance of the chaplain section. This was perhaps the most significant aspect of the entire spouse program. Basic programs and activities were already planned prior to the 43rd Support Group deployment. The only thing left for the chaplains to do after deployment was to refine previous plans and programs and to implement those plans.

In each instance, the programs and activities were directed by the interest of waiting spouses. Input from the spouse, the deployed soldier, the deploying chaplains, and the DISCOM Chaplain determined which programs would be implemented, revised, or deleted. The obvious advantage was that everyone involved took a personal interest in the programs rather than having the chaplains impose unwanted or uninteresting programs on the waiting spouse.

Conclusion

The Big Pine II Waiting Spouse Program was adapted to the particular needs of the Fort Carson and Colorado Springs area and the needs and interests of the deployed soldier and his/her family members. The exact program instituted at Fort Carson cannot be copied precisely in every deployment operation. However, it can be adapted to fit the particular needs of any situation.

The waiting spouse program re-emphasized the need of the chaplains to be proactive rather than reactive in their approach to ministry, whether that ministry involves deployment, working with waiting spouses, chapel administration and worship services, garrison or field environments, counseling, or any of the other activities in which the chaplain finds involvement, the chaplain's ministry and methods for implementation should be planned in advance so that the chaplain will have direction and purpose in whatever is being done.

Grenada: Ministry in Time of Crisis

Chaplain, Lieutenant Colonel, Lemuel M. Boyles

“Operation Urgent Fury,” the Joint Chiefs of Staff exercise that culminated in the placement of military troops in Grenada, commenced on 21 October 1983. It was soon evident that the Pope AFB Chapel team would be very much involved in the operation. We made preparations to open a 24-hour Chapel Control Center, and gathered the necessary equipment and materials to operate a chaplain function at a forward location. The experience we had gained in past exercises and flightline operational ministry stood us in good stead as the training situations quickly became a reality.

The Early Stages

The weekend of 22–23 October 1983 was one of confusion and concern for military families at Pope AFB when word of US military response to hostile activity in Grenada began to spread throughout work areas and family households. With Air Force personnel departing for destinations termed “classified,” the telephone was jammed with phone calls to the chapel from worried and frightened wives and family members. Chapel managers answered telephone calls and received visitors who were frantic about Grenada and who were afraid for their loved ones. Chaplains were on duty counseling day and night while chapel management personnel went into action on the flightline, in work areas, and at the chapel control center. On the flightline, the chapel team visited beleaguered workers to express pastoral concern and to distribute massive amounts of food and refreshments.

That often used but misunderstood phrase, “ministry of presence,” was certainly a reality. The next few days and nights were ones of long hours, tired people, and seemingly unending arrivals of aircraft and equipment. But there was a pride felt by all who were there because they could now put all their training into practice. Many of the military

Chaplain Lemuel Boyles is the Installation Staff Chaplain at Pope AFB, North Carolina. He was the first Air Force Chaplain to arrive in Grenada during recent US military operations in that country, and the Pope AFB chapel team provided chaplain support for Air Force personnel deployed.

members at Pope AFB worked 36 to 40 hours without sleep because they felt the importance of the mission. Right along side those hard-working troops were chaplains and chapel managers. The Pope chapel team, chaplains and chapel managers alike, saturated the base with food, drink, and fellowship to lift the spirits of exhausted workers and, more importantly, to let our Air Force people know that we cared and supported them in their mission for our country. Our chapel team also saw a need to assist thousands of our comrades in the Army awaiting departure from Pope. Many Airborne Rangers and other platoons of 82 Airborne soldiers waited for hours before loading an airplanes. One Army Captain stated that he and his troops "had not eaten for twelve hours" and that the Pope chapel team's efforts to provide food and drink to his men was a "God send."

There is no doubt that families become alarmed and concerned when armed conflicts arise. Whether it is a spouse, family member or friend, there is genuine anxiety. As families began to see the news reports on television and to learn that some men lost their lives, the chapel telephones continued to ring incessantly. A few men called home from Barbados, and this unexpected turn of events generated further rumors. Misinformation is always a problem, and there was a continuous struggle to reassure families with the limited but reliable information that we received. Commanders, aided by chaplains, set up squadron support groups to bring together wives, children, and others concerned about the plight of their loved ones in Grenada.

Chaplains were soon dispersed to Grenada; I was the first to arrive. It was clear that an information gap existed between those mobilized and their families, and one of my first tasks was to improve that situation. When I arrived in Grenada, the information became more reliable. I learned that no word had been relayed home, because the men had no way of sending mail or calling home. Thus the chapel team set up and operated mail service until a Postal Service Center was established. Mail was collected by First Sergeants and flown to Pope. The team at the chapel affixed postage and dispatched more than 500 pieces of correspondence per day. The chapel also served as a collection point for letters and packages from home. The chapel managers placed them on aircraft bound for Grenada where the First Sergeants and I made sure that each letter and package was received by our personnel on the islands. This short-lived but essential service was a key to open communications between distraught personnel and their concerned families at home.

In addition to mail service, there was an urgent need to pass along telephone messages from the troops to worried friends and relatives. I collected a list of names and telephone numbers from personnel who wanted their relatives contacted. A consolidated list of 93 families was drafted and hand-carried by the Aircraft Commander of a Pope-bound C141. The document contained explicit instructions for the Pope chapel team on how to accomplish each notification. Upon the arrival of the

C141, the aircraft commander presented both the list and instructions to the Crisis Action Team to be given personally to the chapel team. The chapel managers received the roster and immediately began notifying those persons listed.

Elation, jubilation, tears, and emotions ran rampant over the phone. Crying relatives expressed deep appreciation, knowing that their spouses, sons and daughters were all safe and doing well.

Because our people in Grenada were so widely dispersed, calls were made around the world to notify concerned people. This "telephone ministry" was accomplished in less than 12 hours and it proved to be one of our most meaningful acts of ministry. Numerous letters of thanks and appreciation from elated parents and relatives were received by the chapel staff. People expressed sensitive and heartfelt gratitude to the chapel team for the extended hours spent and the thoughtful consideration in letting them know about their loved ones.

Stabilized Conditions

The experience of being in Grenada during an armed conflict of this magnitude was both challenging and rewarding. Despite the early problems with misinformation, the overall morale of our troops was exceptionally high. When I visited the bunkers, guard posts, aerial posts, maintenance, or other areas, I found that the men and women of the Air Force kept working no matter what time, day or night, because they believed in their cause. The security police exhibited great diligence in exercising their duties while on the islands. The feeling of comradeship was evident throughout the engagement. When our people in Grenada heard about some men losing their lives, they asked me to have a prayer with them in the bunker. It was a moving experience to witness the emotions expressed during this time of caring. Tired, weary, hungry troops were consoled through the "ministry of presence."

A major concern of most Air Force personnel, unable to get information, was how the United States viewed their occupation of foreign soil. When informed that the American people were backing the operation, great relief and confidence was evident. It was not another Viet Nam.

Sunday religious services were held by chaplains both in Grenada and at Pope AFB. Families under the stress of the conflict joined hands with their chaplains to ask for divine guidance and aid in coping with the current state of affairs. There was a great demand for magazines, tracts and Bibles by the military personnel in Grenada. The chapel supply of literature was totally exhausted. Our chapel team contacted both military and civilian sources to obtain needed supplies.

The Pope families, through the "chaplain rotation," were provided first-hand guidance and information. Vague television reports were brought into fine focus through the direct chaplain involvement. As chaplains visited the personnel and returned with encouragement for the families involved, they became beacons of hope to the men and women anxiously awaiting news from their loved ones. Interrelation between the family support groups and the chapel was at a fever pitch, enabling many affected households to prepare for the return of their spouses. Chapel management personnel were close at hand making all the necessary arrangements to provide for more than just a mediocre display of concern for their people, but rather to provide a dynamic welcome to the exhausted members of aircrews, both incoming and outgoing.

Looking Back

Many people were involved in this ministry to the troops in Grenada, many of whom have gone unmentioned. In retrospect I am overwhelmed by the intensity and the complexity of the task faced by our small chapel community. I want to acknowledge certain "facts" about the work of the chapel team.

- The fact that parishioners worked with us around the clock to provide as needed.
- The fact that more than 6500 United States servicemen and their families' lives were touched through the Pope AFB Chapel Team and their ministrations.
- The fact that the chapels from McGuire AFB, Dover AFB, Hurlburt Field, and Charleston AFB, all worked with Pope to provide aid.
- The fact that the chapel provided weary Army and Air Force personnel with food and drink as they waited for transportation.
- The fact that the concern of chaplains and chapel managers was more for "their" people than themselves.
- The fact that the chapel management personnel were an essential part of the "ministry of presence" provided on the Pope AFB flightline.
- The fact that a multitude of literature was disseminated, and both Protestant and Catholic services were provided for the personnel on the islands.
- The fact that squadron family support groups established as a result of the involvement in Grenada are still carrying on.

I think it is evident that mobilized personnel and their families are in critical need of ministry. Chaplains must be alert to the spiritual and personal needs of their people. They must be involved and creative in their approach to pastoral care during such times of crisis. The “team” concept—involving all chaplains, chapel managers, and even parishioners—allows a full and coordinated ministry to those at the front and their anxious family members at home. I am proud of the Pope AFB chapel team, and of those who served in Grenada. Most of all, however, this experience alerts every military chaplain and chapel team to prepare themselves for ministry anytime, anywhere, and under virtually any circumstances.

A Co-Counseling Model for Treating Cross Cultural Marriages:

Lessons Learned in Working with Korean-American Couples

Chaplain (LTC) Ardon O. Schmdit

A quarter of a million Asians have married Americans since WWII.¹ Reports indicate that a high percentage of these marriages fail. What services are offered to address the failure in transcultural marriage? Have the methods been effective? One of the recent efforts to address this need was the establishment by the Eighth U.S. Army of a Family Life Center in Korea to serve the high percentage of transcultural marriages. This implies an added dimension of cross-cultural counseling to international marriages. Counseling in another country with members of other cultures presents special problems. Language barriers and cultural differences impact on relationships. Myung-Seok Park said, "Cultural barriers are much more difficult to overcome than linguistic barriers."²

This article describes the model designed to treat international marriages in the Family Life Center in Korea and its implications for intercultural counseling. The material comes from the writer's observation and participation for over a year as director of the Family Life Center for the United States Army in Seoul, Korea.

¹Bok-Lim C. Kim et al *Women in Shadows*. (La Jolla, CA: National Committee Concerned with Asian Wives of U.S. Servicemen), 9.

²Myung-Seok Park, *Communication Styles in Two Different Cultures: Korean and American* (Seoul, Korea: Han Shin Publishing Co., 1979), preface.



Chaplain Schmidt is a clergyman of the Assemblies of God, currently assigned as the Deputy Command Chaplain at Ft. Ord, CA. He recently completed a two year tour in Korea where he established the Family Life Center with the cross-cultural emphasis to address Korean-American marriages. He is a doctoral candidate at Columbia University Teachers College in Family and Community Education. He is a graduate of California Family Study Center with a Master's degree in Marriage, Family and Child Counseling. Chaplain Schmidt served on the USACHCS faculty where he developed and taught the course in Marriage and Family Counseling.

The Design for the Family Life Center

Cultural and linguistic factors necessitate the inclusion of an international approach in order to provide adequate counseling for Korean-American marriages. Several demographic factors make the intercultural dimension imperative:

In Hannam Village, a military housing area built and managed by the Korean government, 80% of the 678 family units are occupied by transcultural families. A USAF study of the Pacific basin³ reported that 25% to 50% of the married couples on Air Force bases in the Pacific were transcultural.

To address this issue a co-therapy model was adapted from the family therapy movement as a means of including the cultural dimensions. Holt and Griever⁴ define co-therapy as the simultaneous involvement of two therapists in the treatment setting. The therapists represent two different cultures providing a cross-cultural perspective and in-depth insight as a result of their differing backgrounds. We used this model assuming that a co-therapy team composed of an American and a Korean would be able to address the role which culture plays in influencing relationships. The primary requirement was selecting a qualified Korean counselor with bilingual and bi-cultural skills. We found a qualified Korean female who had received training in the United States and who had experience in counseling with Americans and Koreans. The American team member was a male trained in both family therapy and cross-cultural skills.

The theoretical framework for the counseling team and center was adopted from family systems theory using a therapy model of 8-10 sessions. The emphasis was on a healthy family model in contrast to the mental health model of an unhealthy person or family. The healthy family model assumes that there are possible developmental dysfunctions and situational crises throughout the Family Life Cycle which lead to stress, behavioral problems, emotional tasks or simply a deficiency in interpersonal relationship skills. Therefore, the emphasis for marital and family counseling is on transactional effects and communication patterns in the social context.

Other considerations in the development of the framework were the impact of cultural shock and the shift of cultural cues for the person living within a different culture. These imply the need for skills for adapting to a different culture. Some of these skills are similar to relationship skills that are essential to a satisfying and healthy marriage in any culture.

³Dennis K. Orthner and Gary L. Bowen, *Families in Blue: Phase II*, (Washington, DC: SRA Corporation, 1982), 15.

⁴Michael Holt and Doris Greiner, *Co-Therapy in the Treatment of Families*, Ed. Guerin, Philip J., *Family Therapy*, (New York: Gardner Press Inc., 1976), 417.

Culture plays a significant role in adjustment and conflict among trans-cultural marriages and families. It determines the formation of behavior patterns, communications, roles, values and expectations. Furthermore, stress and conflict emerge from shifts in cultural norms or unclear cultural cues because we depend on these norms and cues to guide our behavior. Therefore, essential cross-cultural skills can enhance a family system orientation.

The model of family counseling adopted by the Family Life Center was a combination of Haley's Strategic Therapy, a problem oriented approach and Minuchin's Structural Therapy. Marriage and family therapy, with its emphasis on communications, roles, rules, myths, rituals and values, fits with an emphasis on cross-cultural skills and awareness. Furthermore, family therapy provides a framework to understand the organization of the family hierarchy and structure alongside the variables of different cultures. Further, the role and style of the family therapist are compatible with the results of research on cross-cultural counseling. Studies indicate the need for a direct, problem solving and short term counseling style.⁵

Historically, chaplains often have attempted to counsel using a translator. This has been counter-productive in many instances, due to the translator's lack of counseling skills. In many instances, the translator's own status and cultural bias blocked the counseling process.

Another approach is for the counselor to learn the language well enough to communicate. Language proficiency, however, does not guarantee knowledge of the culture and non-verbal skills to address cultural issues. In frustration, many chaplains contract local people from universities and the mission community to provide counseling for these couples. However, funds and work load limit the effectiveness of this kind of program. Results are uncertain and unpredictable.

Cultural Issues and the Role of the Counselor

Consider the role of the counselor with respect to culture. It is crucial for the counselor to address his own cultural attitudes which influence the counseling process. Our theoretical construct to determine and define relationships is the transaction. How clear or contaminated are the transactions between counselee and counselor across cultures? What does a counselor need to understand to provide services to cross-cultural couples?

Culture forms perceptions, transactional patterns and values. Therefore, the counselor must consider culture and its influence on the counseling process. Consider, for example, perception. Perception is the process of interpreting one's external world. The sensory system is bom-

⁵Paul Peterson, ed. *Counseling Across Cultures* (University Press of Hawaii, 1981) and Derald W. Sue, *Counseling the Culturally Different*, (New York: John Wiley and Sons, 1981).

barded with a variety of data from which we select what to see or hear. Next, we organize these stimuli into meaningful patterns to form a sense of reality. Then we interpret this information in accordance with experience and needs. Our culture influences each of these steps, thus setting the patterns by which we perceive the world. Understanding cultural differences is therefore essential in developing a communication model for counseling. The way both counselor and couple approach building, connection or maintaining the relation varies according to cultural values and belief systems. We must, therefore, investigate the culture of both the counselor and the couple.

Consider next the role of the counselor with respect to cross-cultural clients. The counselor must deal with at least three mind sets or attitudes within himself that will interfere with the counseling process unless confronted: Ethnocentrism, prejudice and stereotyping.

Ethnocentrism is the tendency to interpret and evaluate all other cultures according to the categories and values of one's own culture. It is to assume that one's own culture is advanced while others are primitive or inferior. Often this attitude is confronted only through the study of or exposure to a different culture. Some authors argue that only in the study of another culture does one become aware of the attitudes that are destructive to an inter-cultural relationship.⁶ Most cultures manifest this attitude of superiority. They are socialized to interpret and evaluate all groups differing from their own as inferior. The tendency is to place one's own social group at the center of the universe as the norm and measure others accordingly. The subtle message is "be like me" and "my way is right and superior." This ethnocentric view is reflected when one asserts that the natural way to solve problems and the right way to meet needs is to be in accordance with American customs or norms.

The second attitude is *prejudice*, preconceived and negative feelings about another group's behavior or customs. It conveys a superior attitude to those who have different cultural norms or values. This prejudice results from unwilling unwillingness or insufficient data to understand of the rules of another culture. The person then generalizes, or categorizing all persons of another culture as stupid or inferior based on differing customs. It is illustrated by ethnic jokes, name calling, put downs and discriminatory behavior. Non-verbal cues will reveal this subtle attitude to sensitive cultural members.

The third attitude is *stereotyping*. Because of ethnocentrism, a generalized mental image is applied to all members. These images or beliefs tend to portray another cultural group as inferior, and make unfounded generalizations. For example, Korean females are promiscuous, or Americans are rich. Thinking stereotypically erects barriers to

⁶Edward C. Stewart, *American Cultural Patterns: A Cross Cultural Perspective*, Chicago, IL: Intercultural Press, 1972), 7.

interpersonal relationships. Hence, it is imperative that we examine cross-cultural differences and self-perception.

Also, implicit is the need for a measure of cultural customs, rules, norms and values. No culture can claim to possess the exclusive way to meet physical, psychological or emotional needs, i.e., the right way to be and think. Most behavior develops out of the ecological and ontological factors that formed the society. Personality development and behavior must be understood within its cultural context. Remember that cultural customs or norms fulfill a function. An awareness of other cultures will challenge our own stereotypical and ethnocentric attitudes. These are culturally based; ignorance of their functioning hinders service or relationship in inter-cultural contacts.

The counselor needs to develop cross-cultural skills to understand cultural influence on conflict and differences. Barna⁷ suggests five major barriers to inter-cultural communication which are applicable to counseling.

The first barrier is *language*. We may learn the foreign language, but the symbols and sounds include cultural cues and nonverbal messages. These are often overlooked and misinterpreted. Merely learning the language is insufficient; the culture also must be understood for accurate communication. Such accuracy in language is essential to express feelings and resolve conflict.

The second barrier is *nonverbal communication*. Gestures, body positions, space and eye contact convey different messages across cultures. An example is eye contact. Eastern cultures express respect and attention by looking downward, while Western cultures express the same by looking a person straight in the eye. Non-verbal messages are subtle, and are emotionally laden and governed by their own set of rules. Furthermore, Eastern cultures emphasize non-verbal skills over the verbal, in contrast to Westerner cultures which places a high value on direct verbal messages. Communication experts, however, indicate that non-verbal messages are often the most significant channels in communications.⁸ This unspoken code of nonverbal communication defines attitudes and supports or contradicts verbal messages. In my experience some of the most significant learning and understanding has occurred in this area when cross-cultural couples have examined the components of non-verbal cues and their varied meanings across cultures.

The third barrier is the tendency to *stereotype* due to our preconceived ideas screened through our cultural filters and projected expecta-

⁷LaRay M. Barna, "Stumbling Blocks in Interpersonal Inter-Cultural Communications" Donald W. Klopff, and Myung Seok Park, *Cross Cultural Communications*, (Seoul, Korea: Han Shin Publishing Co., 1982) 104.

⁸Ray Birdwhistell, *Kinesics and Context*: Hall, F., *The Hidden Dimension*, Albert Mehrabian, "Communication Without Words," *Psychology Today*, (September 1968).

tions. This has been discussed above. The fourth barrier is the tendency to *evaluate or measure behavior* as right and wrong. The counselor must be non-judgmental with regard to cultural differences. The culturally naive try to force issues through a particular model of counseling, problem definition and resolution. The value system of the culture influences the style of the counselor and the particular issue to which he responds. Misinterpreting cultural norms prevents the counselor from accepting and understanding the cross-cultural couple.

Fifth, there exists a high level of *anxiety* in most inter-cultural encounters. This is due to the ambiguity and uncertainty that exists in a new or different social setting. Familiar cultural cues, which indicate acceptable behavior, may be missing. There is bound to be apprehension.

These barriers underscore the importance of the counselor developing cross-cultural awareness and skills to provide services in an inter-cultural context.

The Therapy Model Components for Cross Cultural Counseling

The brief family therapy model that evolved in our bi-cultural setting combined cross-cultural understanding and family system theory. Consider the theoretical constructs that contributed to the formation of the model.

Important lessons, learned while working with cross-cultural couples, influenced this development. When inter-cultural couples seek counseling, they are in crisis. They seek help in spite of cultural pressures to keep problems within the family. Generally, the presenting problem is a symptom of unfulfilled needs, unclear expectations or value conflicts. Therefore, a cultural perspective is an essential part of the approach to counseling. The presenting problem is often symptomatic of conflict between two different cultures. Culture is an appropriate springboard from which to address value conflicts. Re-labeling proved useful in refocusing these conflicts. The presenting problem is relabeled as a cultural issue rather than a personality conflict. This emphasis helps the couple to disengage from personal defensiveness and emotional investment in the problem. This redefining of the problem is especially effective if the couple is bent on blaming or proving their position. This shift in the process takes the pressure off the individual and moves it to the culture, setting the framework for change.

A second lesson is the need to educate couples in relationship and cross-cultural skills. Communications, negotiation and problem solving skills are essential to cross-cultural couples if they are to establish a healthy relationship. Since each culture has its own peculiar style and approach to marriage, couples must develop cultural awareness and relationship skills to deal with misunderstandings and cultural conflicts.

Four major assumptions are foundational to the development of

the brief therapy model. First, the counselor must establish a contract with the couple for 8–10 regular counseling sessions. Experience demonstrated that fewer sessions detracted from effective change, even though couples reported satisfactory change after three or four sessions. Furthermore, a set number of sessions established expectations of a planned direction and hope for resolution of the presenting problem. This model encourages a direct approach and clear goals both for the counselor and the couple.

Second, in conducting the initial interview, a clear direction should be established in the counseling. Haley's four stages for initial interview are excellent guidelines, facilitating clear counseling goals and a strategy for change. The stages are: social, problem, inter-action, and goal setting.⁹ “(1) Social stage in which the couple is greeted and made comfortable; (2) a problem stage in which the inquiry is about the presenting problem; (3) an interaction stage in which the family members are asked to talk with each other; and (4) a goal-setting stage where the family is asked to specify just what changes they seek.”

Third, the identified patient or presenting symptom is the family system and not a personality defect or illness. This diagnostic focus on the family unit and the social context reduces defensiveness by its non-judgmental approach to the individuals who are involved.

Fourth, the methods of strategic and structural therapy provide a useful and effective model for counseling military families. Strategic therapy develops a strategy for treatment using communication constructs. It requires an understanding of the stages of the Family Cycle and the issues and tasks to be negotiated in the development of the family.¹⁰ The structural approach provides the constructs for dealing with boundaries and the relationship system of the family. This combination works effectively in cross-cultural counseling.

Consider next the components of the counseling model. First, the model develops a plan for reducing negative affect by emphasizing expression of feelings and the ability to process those feelings more objectively, avoiding or changing the blaming transaction. Emotional support is essential in cross-cultural relationships for the couple to express their feelings and to discover ways jointly to address their needs. A healthy model for expressing and processing feelings is taught as part of the counseling process. The emotional map designed by Richard Varnes from The California Family Study Center is an effective tool in facilitating this process, because it is new to both members.

Working with Korean-American couples, the counselor must understand the Korean culture emphasis on concealing rather than

⁹Jay Haley, *Problem Solving Therapy*, (New York: Harper and Row Publishers, 1976), 15.

¹⁰See Elizabeth Carter and Monica McGoldrick, editors, *The Family Life Cycle: A Framework for Family Therapy*, (New York: Gardner Press, Inc., 1980).

disclosing feelings. This cultural norm affects the expression of both affection and negative feelings. Korean females are taught to conceal personal feelings and to focus on the feelings expected by the other person. By contrast, Americans prefer feelings to be expressed openly and frankly. "Saving face" is of higher value to Koreans. Major misunderstandings emerge over pent-up feelings which, though repressed, are ultimately expressed in an explosive manner by the Korean female. She appears to experience extremes of moods, changing from quiet and reserved to hot-tempered explosions. This confuses the American male who begins to consider the female to be violent and hysterical: This value judgment results from on cultural variables, however, rather than a true understanding of the individuals involved.

The second component of the counseling model is clarification of expectations. Each partner brings unexpressed and unclear culture-laden expectations to the relationship. These expectations contaminate their ability to build a relationship, and contribute to a high level of conflict and confusion in marriage. Many disappointments, unmet needs and frustrations stem from high and unclear expectations. The ideals which each partner brings to the marriage (especially the roles of spouse, family, love, affliction and married life) vary across culture. These value differences must be surfaced, clarified and negotiated. For most couples this is a major hurdle in changing their relationship.¹¹

The third component of the counseling model is the teaching of communication skills. A high percentage of couples claim difficulties in communications. A relationship is defined through its communication patterns and these form the structure of the relationship. For cross-cultural couples this is most crucial, because the style of communication differs in such aspects as emphasis on direct or indirect messages and dependence on verbal or non-verbal messages. Each culture has its own patterns. Through classes in communication skills, the couples learn the value of the "I" message, active listening and the channels of sending and receiving messages. Experiencing this learning together provides them with a "common" communication process which transcends either culture.

The fourth component is the validation of the individual's perception. There is a need to affirm the rights of the individual to be different in the relationship and to express his or her own needs. This is especially true given the American emphasis on the individual and the Korean emphasis on the group. As couples learn to accept individual needs and differences, there is less need to perceive the individual's focus on his/her own need as rejection of the other person.

Fifth, the model must teach a problem solving technique and a means for negotiating desired change. Again, cultural approaches differ

¹¹ Clifford J. Sagar, *Marriage Contracts in Couple Therapy*, (New York: Brunner/Mazel Pub., 1976).

in problem solving as well as in what is considered problematic in a relationship. Negotiation skills and the willingness to try new behavior by giving, accommodating, confronting and compromising is essential for intimacy and a stable relationship. A reciprocal pattern of give and take, which Jackson labels as the "quid pro quo," must be established.¹² As the couple learns how to exchange behavior by contracting and defining issues more clearly, they form their strategies for problem resolution. Each couple must develop its own strategy for their relationship. Often a neutral ground for this development can be found only through counseling and the use of a neutral third party.

Sixth, the counseling model imparts some new confrontational skills, either the learning of assertive behavior or a fighting style that is less destructive than that which has already developed in the relationship. Couples need to be able to express feelings without being destructive. The ability to do so keeps the couple trapped in a feeling world. The whole relationship becomes negatively charged unless they learn to express and process their feelings before moving on to express their needs or desires in positive ways.

Often the couple is stuck with negative transactional patterns and is resistant to change. This is when paradoxical intervention can be useful. Much of the hostility between a couple is due to a power struggle, which results in manipulative styles of behaviors. When stress or anxiety increases, the tendency is to be more controlling. This is counterproductive in cross-cultural marriages because it intensifies the breakdown in the relationship. This controlling behavior becomes a part of the problem. Wives will attempt to be more controlling of their husbands when they suspect an affair. The symptom, i.e., the affair, may be a response to being controlled. Hence new behaviors must be learned through assertiveness or confrontation skills, which are useful alternatives to controlling behaviors. This is a major issue for cross-cultural couples.

Finally, this counseling model establishes a structure to set goals and to make contracts which are used to determine the time for termination of counseling. Termination is based on reduction of tension, achievement of goals, and the removal of the presenting symptom. When the new skills are learned and are incorporated into the relationship, the case can be terminated. Termination is necessary in order to avoid unnecessary dependence. The termination procedure should be clearly defined and understood from the beginning of counseling. Thus, one is able to foster a launching of the couple on their own while leaving the door open for occasional returns for checkups or reinforcement. The counselor must disengage in an appropriate manner so as to place a capstone on the changes initiated and the services completed.

¹²W.J. Lederer and Don D. Jackson, *The Mirages of Marriage*, (New York: W.W. Norton Co., 1968).

Advantages of the Co-therapy Model

This co-therapy model offers five distinct advantages for cross-cultural couples. First, it provides a more natural basis for alliances. Cross-cultural couples need the support of their respective cultures and genders. These natural alliances are bridges toward establishing the support, understanding and rapport essential in effective counseling. Having two counselors who represent the two cultures and genders makes it possible for both the husband and wife to identify with a member of the counseling team. This helps to break down the Korean reluctance to seek counseling services. The Korean wife can view the female counselor be viewed as the "Big Sister," a familiar figure in the Korean culture.

A second advantage to the co-counseling model is that it provides a ready made foundation for addressing the role of culture. Each team member can readily focus on a particular issue by underscoring the values, norms or differences in customs in the present conflict. Differences can be addressed, and ways to resolve those differences become a culturally joined effort. Language barriers are overcome. Translation is provided so that clients and counselors understand all transactions. After addressing the cultural issues and how they contribute to conflict, the counselor team is able to focus on value conflicts which are genuinely at the heart of marital conflict. With team support, the couple can form its own bi-cultural style of relating, which is more acceptable than one cultural member trying to adapt to the other cultural member's norm or maintaining two separate cultures. The couple forms its own cultural base by selecting positive aspects from both cultures.

A possible problem for cross-cultural couples is the use of cultural differences to avoid change or adjustment. The co-cultural team can more easily discern this behavior and confront it when it occurs.

A third advantage of the co-therapy model is that it provides neutral ground for building counseling relationships. A co-therapy member of the same culture lends emotional support and sensitivity to the new experience of counseling for the foreign born spouse. The Korean female more willingly responds to a Korean counselor with whom she can identify and to whom she can express her feelings in her own native language. The neutral ground helps overcome cultural biases and the natural cultural barriers referred to earlier. It develops cultural relativity while working with cross-cultural issues. The counselor is forced to reflect on his or her own culture while directing such reflection for the couple. This leads to a nonjudgmental approach to cultural norms and values. It also facilitates joint efforts of planning goals and strategies for change.

The fourth advantage of this model is the power of joint intervention. The power of two persons giving direction has impact on both cultural members. The team can confront or assign tasks with more authority because of the joint effort. Negotiating contracts, goals and task assignments is in itself a teaching model. It clarifies for both counselors

and client what the counseling is all about. When the counselors feel they are blocked or stuck, they can stop in the middle of the session and discuss what is happening and what to do. Sometimes the clients move the process in response to such discussions.

Joint interventions provide more equity in treatment. The counselor from one culture may be one-sided in strategy or emphasis. The co-therapy team provides the opportunity for both counselors to assess and interpret behavior. This joint intervention allows for a switching of roles by the counselors from leader to observer. Again, switching of roles is a useful educational model. Overall, joint intervention in providing strategies, directions and tasks carries more weight when working with dual cultural members.

The fifth advantage of the model is that it demonstrates cross-cultural and relationship skills. The team must work together, confronting, supporting, modeling and demonstrating these skills. The couples will observe styles of behavior that work for the counseling team and see the skills demonstrated in the session.

The co-therapy team demonstrates openness and sharing in the session. This has impact on the couple which may foster openness. Co-counseling, to be effective, has to be a joint effort. All the elements that contribute to team work, shared leadership, understanding, awareness and respect for cultural differences are functioning in the session as the team works with the couple. Communication, which is basic to relationships, is illustrated by the team's effort to help the couple. It provides a power effect by modeling and teaching in the process of counseling.

Conclusion

Co-counseling in a cross-cultural context has demonstrated success in producing effective change for couples and families. Success indicators have been twofold. (1) fewer dropouts from the counseling contract (2) feedback from the couples of positive change and satisfying relationships. The co-counseling model broadens the scope of counseling due to the focus on cultural values. It results in a growing awareness for the counselor of the significance of the cultural dimension in her own skills and to the field of counseling.

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The Chaplain and Domestic Violence

Chaplain (CPT) Greg W. Hill

According to the September 5, 1983 issue of *Time* magazine:

- Nearly 6 million wives will be abused by their husband in any one year.
- Some 2,000 to 4,000 women are beaten to death annually.
- The nations police spend one-third of their time responding to domestic—violence calls.
- Battery is the single major cause of injury to women.¹

Should chaplains become involved with military families experiencing domestic violence? If so, what contribution can the chaplain make to the healing process? Are there issues involved in the violent family system to which chaplains may address unique pastoral/religious resources? What resources are available to assist the chaplain? Few seminaries or continuing pastoral education programs have provided specific training for clergy on these issues, yet we are called to respond to families in crisis. Is there a word from the Lord for these people?

Birth of an Idea

Under the leadership of the Post Chaplain, Ch (LTC) Martin Ford, the chaplains of Fort Wainwright attended a training program sponsored by Women in Crisis—Counseling and Assistance. The purpose of the training program was to introduce community leaders to the dynamics of domestic violence, and to what community programs are/could be available. This was the first time I had seen an overview of the issues involved. I felt empowered to do something.

¹Jane O'Reilly, "Wife Beating: The Silent Crime," *Time*, September 5, 1983, 23.



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Out of this initial training and subsequent work with families identified as violent, we felt the need for a group for male batterers. In January 1982, such a group was formed under the direction of the Post Chaplain and the Women in Crisis Center.

Unique Pastoral/Religious Resources²

It quickly became apparent that many needs of family members were religious needs. For both the man and woman, questions relating to suffering, guilt, anger, and abandonment by God and/or significant others were being asked. Without counselors recognizing these basic issues the passage through the religious questions of confession, repentance, and forgiveness toward the goal of reconciliation would be difficult if not impossible.

What Does the Battering Relationship Look Like?

Most often people understand violence as physical in nature. When one pictures family violence, images of black eyes and bruises come to mind. However, it is more helpful to understand the violence in families by looking at it as a series of four continua.³ (See figure 1)

The chaplain needs to keep in mind that violence may occur on each level. However, not every continuum is present in a family at one time. For example, emotional abuse normally precedes physical battering. However, emotional abuse always accompanies physical abuse.⁵ Social abuse, involving the general devaluation or objectification of women, operates continually in violent relationships.

But how does all this start? Where are points of intervention possible?

Social scientists have identified a cycle of abuse in violent families.⁶ (Figure 2)

²Marie M. Fortune, *Sexual Violence: The Unmentionable Sin* (New York: The Pilgrim Press, 1983). Part 2 of her book, Rev. Fortune details "A Pastoral Perspective" for ministering to victims and abusers.

³The physical, emotional-physiological, and sexual continuums were taken from Women in Crisis-Counseling and Assistance (WIC-CA) training materials. Materials are available from WIC-CA by writing: 702 10th St., Fairbanks, Alaska.

⁴Lance C. Egley, *A Shelter-Based Group Counseling Plan for Men Who Batter*. Copyright 1981, 71. Copies are available by writing 1116 Summer Street, St. Paul, MN 55113.

⁵Richards, F. Purdy, N. Nickle, *Shelter Children Research and Service Project*, HHS No. 90-CA-2177, 1980.

⁶Egley, 12-14. However, this particular diagram is from WIC-CA training materials.

SPECTRA OF VIOLENCE

PHYSICAL

hurtful touching
 unwanted touching
 restraint
 hairpulling
 scratching
 shaking
 pinching
 pushing
 slapping
 spanking
 throwing objects
 kicking
 choking
 biting
 breaking bones
 burning
 bruising
 punching
 mutilating appearance
 use of weapons
 disabling
 death

87-97% of pop. use or approve

Use by men much greater than by women

Purpose to intimidate-control

EMOTIONAL PHYSIOLOGICAL

jokes
 insults
 denial of support
 breaking favorite objects
 labeling
 discrediting
 shouting/yelling
 ignoring
 humiliation
 double-standard
 taking power
 isolation
 deprivation of food/sleep
 manipulating reality
 intermittent violence
 learned helplessness
 suicide

Same techniques used in brainwashing, creates medical problems and nervous disorders.

SEXUAL

unwanted touch
 comparing
 verbal humiliation
 constant accusing
 degradation
 constant demand
 withholding affection
 watched by children
 stripping clothes
 transmitting disease
 masochism
 use of objects
 forced prostitution
 marital rape
 force by weapons
 physical injury
 death

4

SOCIAL ABUSE CONTINUUM Manipulated By The Abuser

jokes about the roles
 of women
 drive away friends
 drive away family
 put down of history,
 heritage, family
 control expenditures
 control jobs
 control big decisions
 his friends confirm labels
 repeatedly moving
 isolates self
 deprives of food,
 sleep, medicine
 incest/child abuse
 suicide threat

SOCIAL VIOLENCE

Redefining her reality

Societal

rigid gender roles
 children's stories
 parental example
 media, schools
 economic inequality
 cinderella/prince
 charming myth
 police, doctors, mental
 health, schools don't
 respond to clues, requests
 overutilization of
 drugs on women
 woman held responsible
 to keep family together

Figure 1

CYCLE of ABUSE - THREE PHASES

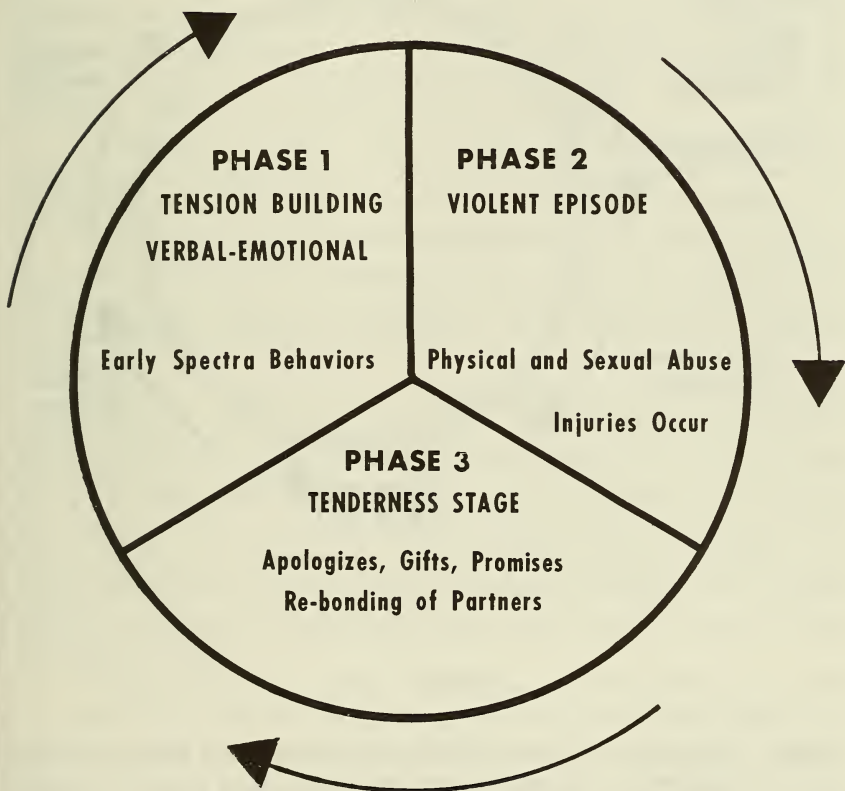


Figure 2

When working with men who batter, we found it more helpful to diagram the battering relationship as shown in Figure 3.

CYCLE of VIOLENCE

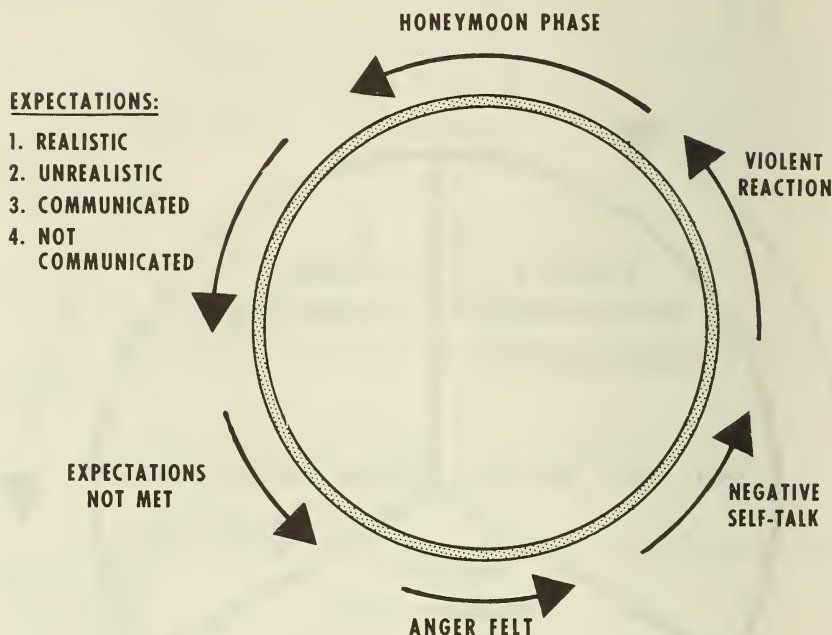


Figure 3

Figure 3 identifies six areas at which the chaplain can intervene in the cycle. Although an understanding of the “humanistic theory” is essential, the chaplain must utilize religious resources when working with violent families.

This is most clearly illustrated for the abused woman when she experiences “learned helplessness.” Learned helplessness is best understood as feeling powerless, totally inadequate to do anything, ugly, worthless, and without hope. This feeling is a primary reason many women stay in abusive relationships. They cannot envision making it on their own. What Good News it is for her to hear that God loves her, values her, will empower her and desires fullness of life for her!

Fort Wainwright Chaplain Program: January 1981–September 1983

The purpose of male batterer groups is to stop the violence by teaching certain skills aimed at controlling behavior. Improving the relationship is not a primary goal. The focus is on the batterer. Likewise, the Fort Wainwright group's main purpose was to stop the violence and held out no promise to "save the marriage." Unlike other community groups, the Fort Wainwright group insured that religious issues were consistently addressed.

Structure

Once men entered the group, they attended an orientation seminar. The purpose for the orientation was twofold⁷: 1) to introduce the soldier to the dynamics of battering and 2) to begin breaking down the soldier's resistance for taking responsibility for his own behavior.

Ruth Lister, Director, WIC-CA, and I facilitated the group. Requiring men to interact with a woman in authority, but who was also supportive, enabled the men to see women as other than threatening.

The first session included an explanation of the cycle of violence. Each man was asked if he had experienced anything like this. Nearly all of them confessed this to be the pattern in their relationship. The cycle of violence model provided the foundation for the rest of the orientation session.

Next, we would dissect the model by looking first at the violent reaction. Each man was asked to identify where, on each continuum, he had experienced violence: 1) as a child from his parents; 2) how his parents treated each other in his presence; and 3) how he and his wife interact with each other. Through this exercise, we hoped to begin breaking down the denial and minimizing of their violent behavior. Secondly, we wanted to reinforce the idea that much of their behavior was learned, chosen as a method of dealing with stress, and could be changed. There was hope for them!

For the remainder of the first session, we would discuss the role of anger.⁸ By discussing what each soldier felt prior to the violent incident, we began to see that anger, for the most part, was *not* the primary feeling. Instead, anger was often a mask to cover "unmanly" emotions like fear, powerlessness or inadequacy. One reacts differently to fear than to anger, so correctly identifying feelings is an important skill. However, most men are not socialized to express feelings.

⁷This particular orientation model was adapted from those discussed in Egley, 64–80, and Frances S. Purdy, Norm Nickle, "Practice Principles for Helping Men who Batter," *Social Work With Groups*, V. 4, N. 4 (January, 1982).

⁸Purdy, Nickle, "Practice Principles" discusses the function and control of anger in detail.

Controlling anger, or what one acts out as anger, is critical to avoiding a violent incident. The cues one's body gives when getting upset, the negative self-talk one uses to increase angry feelings were also discussed. Examples of positive self-talk during a conflict (such as "I can control myself") were discussed and modeled. Use of a time out⁹ was recommended as a way to get away from the conflict for a time, to calm down, to consider the other's needs, and to return to discuss the issue.

Finally, a relaxation exercise¹⁰ was conducted to help the men get in contact with their relaxation response. The men were encouraged to repeat this exercise daily until the next session.

During the second session the anger log¹¹ was introduced. By filling out the anger log (Figure 4) the soldier was helped to identify his emotions, self-talk and response to a particular situation. Did he use a time out? What was negative/positive about his response? Positive responses were affirmed by group members; negative responses were discussed and alternatives explored.

Self-care was then discussed in the context of expectations, the left side of the cycle of violence model. Is it healthy to expect someone else to be responsible for one's own emotional well-being/physical well-being?

Expectations were discussed further by looking at the roles family members played in the home. Were these realistic? Communicated? Agreed upon? On what were they based? Social norms? Religious beliefs? Family training?

Since communication skills are critical to insuring that the spouse is aware of the man's feelings and expectations, the instruction introduced assertive communication skills. The second session ended with relaxation, just as the first had done.

⁹Egley, 73. Basically, a time out is an agreed upon method by which both parties, at a prearranged signal, separate for a specified time period. During the time out, each is encouraged to do physical exercise to lessen tension, engage in a relaxation exercise, have positive self-talk, pray, and ask questions of him/herself like: "Am I just trying to get my way?" "Does this remind me of a past conflict?" "What is the best solution for us as a couple?"

¹⁰Purdy, "Practice Principles."

¹¹The concept of using an anger diary is found in Raymond Novaco, *Anger Control*, Lexington Books, 1975.

Situation: What happened? Who was involved? What did the other person say or do? What did you say or do?

How angry were you?

1 2 3 4 5 6 7 8 9 10
(Not angry) (Very angry)

Your self talk during the situation Your feelings

1		1
2		2
3		3
4		4
5		5
6		6
7		7
8		8
9		9

What did this situation remind you of that made it so important?

What did you like about the way you responded?

How would you like to behave differently next time?

Figure 4

During the remainder of the six-month group-work period, the men continued anger-control work and honing communication skills; they began to face honestly the spiritual aspects of their behavior. They discussed issues of self-worth, valuing others, confession, repentance, justice and forgiveness.

Meanwhile, the women, if possible, were involved in a similar but separate group. Until the woman's safety can be insured and the couple can realistically evaluate their own individual behavior, conjoint counseling will not be effective.¹²

¹²Egley, 122-126. Purdy, "Practice Principles."

Referrals

Soldiers were referred to the group in one of three ways: 1) command mandated referral; 2) self-referral; or 3) through a social agency. No matter how the soldier was referred, he was expected to remain for a six-month period, unless an imminent transfer made this impossible.

Chaplains should beware of the "conversion"¹³ phase of growth. During this time the man really feels he will no longer be violent. In fact, he may relate a religious conversion to validate that he no longer needs the counseling. Although the conversion may be real, remember that similar denial of the possibility of recurrence occurred during the honeymoon phase of the violence cycle.

Pastoral Concerns

For the faithful, faith acts as a reference point in time of crisis. As chaplains, we need to be aware how faith can act as a resource or as a roadblock to the path of recovery. If one's faith is dependent upon God protecting His own from suffering, the victim of abuse may indeed suffer a faith crisis. Has the church misled her? Is God punishing her? Must she stay in the relationship because "God hates divorce?"

Other questions arise: Why aren't my prayers answered? What does it mean to be submissive? To turn the cheek? How can I forgive him if he is not willing to change?

The Reverend Marie Fortune,¹⁴ founder and Director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, has developed a helpful framework for understanding the path to forgiveness. Abusive husbands commonly plead: "If you will forgive me, I'll go to counseling or treatment." This cheap grace. In this instance, the victim takes the responsibility for changing the abuser's behavior, rather than the abuser accepting responsibility for himself.

The path to forgiveness begins with the recognition and confession of wrongdoing, but this is not enough. Repentance, and changing behavior assures the victim that, indeed, the abuser intends not to break the covenant again. This also reinforces the seriousness of the abuse to the abuser. Then, forgiveness may be possible.

Scripture is a major resource for couples in crisis. Malachi 2: 13-16 is just one case in point. In this reading, the abuser is helped to see that violence is a cover which can be "taken off." Additionally, it shows that the abuser has taken onto himself the right to break the covenant; he is responsible for his actions. The victim is affirmed for being faithful to the covenant.

¹³Egley, 95.

¹⁴Fortune. Many of the concepts in this section are taken from a presentation by Rev. Marie Fortune at the Fairbanks Lutheran Church, Fairbanks, Alaska, on September 20, 1983.

A second Scripture resource is Ephesians 5: 21f. Although often used to reinforce the concept of the woman's submission to her husband, this Scripture actually states that mutual submission is the starting point for any relationship in the Lord. As well, each person has a responsibility to use or to protect their body for service to the Lord.

Final Thoughts

Domestic violence is a real issue for many families when we are called to serve. As chaplains as we do have unique pastoral resources to offer families in distress. We can do something once we have identified the problem, understand the dynamics involved, and get involved ourselves.

AR 608-1, paragraph 7-9, directs the Army Community Service to have programs for batterers. You may not want to become directly involved in these groups. Nevertheless you can, through counseling, referring abusers/victims to agencies, teaching unit classes, and through preaching make a difference. There is a word from the Lord for those in distress: words of comfort, hope, justice and peace.

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Ministry with Single Parent Families in the Military

Chaplain Major Richard K. Knowles

According to a recent article in the *San Antonio Express*, there are approximately 27,000 persons in the active duty military who are single parents. Of these, some two-thirds are male; many are enlisted between the ages of 21–25 years old and earn between \$12,000 and \$15,000 annually. Female single parents statistically are younger and earn incomes located on the lower portion of the military pay scale. Most enter the category of single parenthood through divorce, while 25% are unmarried and 5% are widowed.¹

If the Air Force is indicative of what is occurring throughout the military, it is becoming increasingly difficult for a single parent to enter active military service. However, with the increase of *dual* military marriages (both partners on active duty), and with the increase in children from these marriages, chances are strong that separation by assignment may give rise to an increase in single parenthood.

According to a study done by the SRA Corporation (Human Resources Research and Development Center) of Arlington, Virginia, there are over 9,000 children being raised by Air Force single parents alone. This represents a 75% increase in the past six years in the number of children from one-parent Air Force families. Again, if this is interpreted as a reasonable indicator of current trends throughout the armed services, the single parent family is growing statistically and should be carefully included in pastoral outreach and intentional ministry.²

¹*San Antonio Express*, August 31, 1983.

²Dennis K. Orthner, Unpublished Research, p. 31.



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This article will explore some of the personal and psychological issues of single parenthood, selected child-rearing problems inherent in solo-parent families, and family maintenance problems as well as issues concerning custody. It will periodically include suggestions for ministry and ways we may become enablers for change.

Loneliness

Loneliness is perhaps the greatest enemy of single parents today. Writing in *Single Parents are People, Too!*, Carol Murdock observes:

The truth is, everyone gets lonely sometime or other. Loneliness is, and always has been, part of our human condition. It is not limited to the unacceptable. . . . Running away and not facing our loneliness squarely makes our self-confidence less and our needs seem overwhelming.³

When separation occurs or when a marriage is dissolved, periodic loneliness is inevitable; and chaplains need to be aware of this kind of hurting in the lives of their people. Even within the solidarity of a military base where commonalities abound, loneliness is often the silent partner of single parents. Whereas the non-military divorced single parent may reside nearby the non-custodial spouse, military custodial parents could conceivably be located cities, countries, or even continents apart, adding an even deeper level of intensity to one's awareness of being alone. Weekends, children's birthdays, PTA meetings, and, of course, holidays are exceedingly lonely unless specific concrete plans have been made long in advance. Many military "complete" families journey away to spend joyous occasions with traditional family reunions. The base or post becomes seemingly empty and deathly quiet. Stores, shops, and theaters may be closed during these times. Where once such holidays were longed for, now perhaps they are dreaded because of the terrible all-pervasive loneliness which accompanies them. The necessity for ministry in this area should be apparent, and some concrete suggestions regarding ministry may be helpful at this point. Perhaps the remedy lies partly with us—we who are the church on the military installation. Special efforts to include single parent families, particularly during holidays, would be a step in the right direction. Getting them involved, helping them establish new attachments in volunteer ministries, exhibiting continuous care and concern through concrete action, all would be worthy outreach. Including them in the activities of chapel families would be one specific avenue of ministry. Other ideas include establishing family clusters or block-families with corresponding activities, incorporating their talents and abilities in service projects, and simply including them in meaningful, genuine, non-patronizing ways. While these may not cure all the loneli-

Carol Murdock, *Single Parents Are People, Too!* (New York: Butterick Publishing, 1980), p. 149.

ness present among military single parent families, they would be a worthwhile beginning.

The Dilemma of Sexual Expression

As chaplains we must be aware of and sympathetic to the ambiguity single parents face concerning the issue of sexual expression. While we can share what the scriptures teach regarding the sexual act apart from marriage, we must at the same time be cautious so as not to convey an "unclean" label upon the struggling who seek us out for understanding, acceptance as persons, and guidance for living. "Religious" single parents, for a multitude of reasons, sometimes engage in sexual intercourse. This is a reality of life and one with which we as clergy must be prepared to deal in a caring way—even though such behavior goes against Biblical guidelines, our own personal ethics, value systems and standards of morality. In other words, we must be accepting of the person, even though we would not condone or agree with their behavior. We must appreciate their dilemma and assist them with the options and choices available to them, but ultimately, *they* must do the choosing.

In recent years the church has said and written much about premarital sexual expression while neglecting to address the equally important subject of post-marital sexual experience. Throughout society, and this includes the military, numerous myths face believing single parents who wrestle with the ambiguity of attempting to understand their sexuality as informed by Biblical perspective. Celibacy or abstinence from sexual intercourse is not an option being exercised by very many singles and single parents today according to surveys reported in Harold Ivan Smith's *A Part of Me is Missing*. It is important for us to gain an appreciative glance into what a single parent goes through in an attempt to deal with the expression of one's sexuality. It is a real problem and one that demands our attention.

To say there is no sexual adjustment after an individual becomes single is to hide one's head in the sand, like the proverbial ostrich, and say it doesn't exist. When separation deprives an individual of this important aspect of a marriage relationship, common sense tells us there must be a void. It matters not whether it is a man or a woman, whether the marriage has been for one or fifty years, or whether the separation has come about through death, divorce, or desertion. There is a void!⁴

Military single parents are certainly no different in their dilemma of sexuality expression than are others. They are exposed to the same sexually-focused Madison Avenue advertising, television and film em-

⁴Virginia Watts Smith, *The Single Parent* (New Jersey: Fleming H. Revell, 1976), p. 96.

phases, printmedia and “shop talk” as the non-military; and it all takes its toll. Indeed, as Judith Gorbach notes, “the message everywhere is sex.”⁵

Single parents can join enlisted or officers’ clubs, work side by side with members of the opposite sex, attend squadron or section parties at very little expense, mingle together at military functions, and even be assigned as missile combat crew members with someone of the opposite sex while serving for several hours behind a multi-ton door! The opportunity to think about sexual fulfillment, frequently yearning for one’s former spouse, or simply fantasizing about sexual encounters, is always a possibility for the divorced, widowed, or separated. Practically anyone who has had an enjoyable sexual relationship within marriage, and then has suddenly, by fate or mate, seen it taken away, will yearn—physically and emotionally—for what used to be.

The dilemma of sexuality is very real in the lives of military single parents today. There are many on our bases and posts who are genuinely struggling with the sexuality problem in ways that do not destroy their relationship with God. Yet this struggle is often accompanied by the tensions prompted by relentless peer pressure, cultural myths, and very real temptation. How can we as chaplains assist them within their journey? What help is there in the scripture?

The Gospel of Mark (10:6) relates that human sexuality was designed by God Himself—that it was God who created us as sexual beings—that sexuality is a critical ingredient of the human personality, and that sex was a gift to humankind. Genesis 1:27, speaking of being made in God’s image, focuses on the supreme value of individual persons to God. Paul, in his first letter to the church at Corinth, describes the body as a “temple.” His message in this verse urges us to view the body as belonging ultimately to God—and certainly, within this perspective, what one does with it affects the divine-human equation.⁶

The early chapters of Genesis describe the man and wife relationship as one that was established for several reasons: companionship (2:18), sexual intimacy (2:24), and procreation (1:28). The Bible also reveals that our Lord intended for sexual intimacy to occur within the marriage bond. We are exhorted not to commit adultery (Ex. 20:14) nor to engage in promiscuity (I Cor. 6:13, 18, I Thes. 4:1, 3, Eph. 5:3, Col. 3:2, 5).⁷

It is critically important in our ministry with single parents to let them know that sexual sins are not “unpardonable.” We notice in Colossians 3:2, 5–9 and Ephesians 5:3, 4 that sexual sins are listed along with “foolish talking, jesting, anger, wrath, malice, blasphemy, filthy communication, and lying.” This is not to suggest that sexual sinning *as a*

⁵*Ibid.*, p. 98.

⁶*Ibid.*, pp. 100–101.

⁷*Ibid.*, pp. 102–103.

lifestyle is O.K., as long as one seeks forgiveness each time, for such license is not within the intent of the scripture. This does mean, however, that even if one commits a "sexual" sin, the door to forgiveness and reconciliation is not slammed in one's face as long as repentance is genuine.

Jesus Christ forgave the woman taken in adultery (John 8:1-11). He also forgave the prostitute (Luke 7:36-50), and we should make the availability of forgiveness known among our single parents who suffer with shame and guilt over past mistakes.

One writer suggests some very practical, scripturally-based steps which can aid the single parent in the process of restoration. First, confess your sins to God (I John 1:9). Secondly, vow to commit all facets of your life (including sexual dilemma) to the One who created you and wants what is best for you (II Timothy 2:22, Romans 6:11, Jude 21). Thirdly, control your thoughts (Romans 12:1, 2, II Corinthians 10:5, I Peter 1:13, 14). Forthly, rely on God to help you (Philippians 2:13, I Corinthians 10:13). Finally, seek out an empathetic church or chapel and the company of supportive believers—they can make a helpful difference as one struggles with sexual expression.⁸

Clark Hensley, writing in *Coping With Being Single Again*, suggests ways single parents can spend creative energy. He lists sewing, tennis, running, walking, reading and other involvements. He reports instances from his files where some single parents attempt affection within limits yet exclusive of "sexual satisfaction."⁹

David Mace asks (in his book, *The Christian Response to the Sexual Revolution*): "On what, then, are we to base our Christian standards of sex morality?" One writer offers as a guideline certain questions that are basic to the Christian such as:

What would it do to me as a child of God and a follower of Christ? What would it do to my sexual partner, who is my neighbor to be loved as myself? What would it do to the family and to the well-being of children? What would it do to human society? Surely these are the criteria by which the ethics of any sex act should be judged. And these are the criteria which are not only binding upon the Christian but which would readily be recognized by many responsible people who are outside the organized church.¹⁰

Of the alternatives available to the military single parent, each individual must make his or her own moral choices and be prepared to live

⁸*Ibid.* pp. 105-106.

⁹J. Clark Hensley, *Coping with Being Single Again* (Nashville: Broadman Press, 1978), pp. 84-85.

¹⁰*Ibid.*, p. 87.

with the consequences. As chaplains, we are to help them in their struggle with the question: "How can I satisfy my sexual needs in a way by which I can also maintain my self-respect and remain true to Biblical guidelines?" Perhaps the information in this section may be of some guidance as together we strive to be God's *healing* servants.

The Guilt of Children

Each year millions of children are plunged into the emotional upheaval of separation and divorce. In fact, incredible as it may seem, many parents never do discuss divorce with their children. Most often, children of divorce are left adrift—desperately trying to cope and make sense of their rapidly changing world without the help and counsel of their parents.¹¹

Children of divorcing parents usually feel some degree of guilt—they harbor feelings that perhaps something *they* said or did (or didn't say or do) led to the separation of their parents. Among children interviewed by author Alice Pepler, there were feelings that God was punishing them for some personal sin, and such punishment took the form of a departing parent. Children experiencing these feelings may have had some underlying resentment toward the now absent parent and, in their minds, enlarge that reason as the one single causative factor in the divorce. When this degree of guilt is present, children find it extremely difficult to accept forgiveness, be it God's, their parents', or their own.¹²

The key point chaplains should share with the parents they counsel is that parents should tell the children the truth, or at least as much of it as feasible. Parents should share the reasons for the parting and impress upon the children that they are not to blame. They should emphasize that the issue is a "grown up" one between two adults—that the children are now and always will be loved. Children of divorce may love their parents so much that they simply refuse to believe it could be the parents' fault. Younger children often view their parents as knowing everything, as "perfect" people.

If children are not given reason for the divorce—reasons which they can understand and accept—they very often make up their own. In a sincere attempt to help their children negotiate the pain of a divorcing family, several mothers compiled a list of "Five Basic Messages" (to the child). Chaplains may wish to keep these handy for ready reference when counseling dissolving families.

1. I love you and will continue to love and care for you. My love for you has nothing to do with divorce.

¹¹Hal W. and Gail S. Anderson, *Mom and Dad are Divorced But I'm Not* (Chicago: Nelson-Hall, 1981), p. 13.

¹²Alice S. Pepler, *Single Again—This Time With Children* (Minneapolis: Augsburg, 1982), p. 36.

2. I will always be your parent. Parents can become unmarried, but they can't become unparents.

3. You have a perfect right to feel hurt, angry, and confused. I can understand your feelings for I also have similar feelings. I respect your right to have these feelings.

4. Our divorce is not your fault. Since you did not cause us to separate, you can't make us get back together either. You are not responsible for our separation.

5. I will try to be as honest and open as possible with you so we can help each other adjust to our new lives. Let's try to help each other by asking questions and sharing our feelings.¹³

For a superior treatment of the whole issue of dealing with children's guilt and feelings over divorce, the reader is directed to *Mom and Dad Are Divorced But I'm Not*, Hal and Gail Anderson, Nelson Hall, Chicago, 1981. They offer a list of "the most asked questions" from the children's perspective. While a thorough coverage of each question is beyond the scope of this article, a brief paraphrase of the list might prove helpful in our counseling.

1. Why is it, Mom, that you and Daddy are separating?

2. After the divorce, what will my world be like?

3. Do you think that you and Daddy will ever be reunited?

4. Can my behavior bring you back together?

5. If you two stopped loving each other, will I be next?

These are very natural questions which play upon the child's mind—questions which deserve honest, open, well-thought-out answers. Frequently before divorcing military parents approach their children with explanations, these parents want to first talk over their fears with a chaplain. By being familiar with the dynamics of guilt, and being aware of some resources help in working through such guilt, we as chaplains can minister in a more effective way to the burdened families in and around our bases and posts.

Single Parent Financial Problems

One of the primary concerns of single parents in the military is whether or not there are sufficient funds to maintain their households adequately and to basically continue in some semblance of the life style experienced while living as at two-parent family. We're talking primarily about essentials here and not luxuries—things the family is accustomed to having and doing, but which may be reduced or omitted entirely due to reduced family income precipitated by divorce action. This is especially true regarding the plight of dependent children. While the *parent* may inwardly resent having to make financial concessions which affect him or her personally, one may become extremely angry and bitter if the *child* has to

¹³Anderson, pp. 20–21.

suffer due to financial hardships brought about by a divorce in which he or she had no voice.

Statistical trends indicate that, particularly in lower economic groups, overall mutual family income is lessened following divorce. Since two households have to be established, and since there are only "so many dollars," the custodial parent often receives much less money than when both incomes were directed toward the budget of a common household.

Marital dissolution invariably brings with it a sharp reduction in combined family income. This is a near-universal fact of life which we as chaplains need to make known in our counseling. There are times when separating parents are so caught up in the emotional arena that they neglect to think about the practical consequences of their parting. Surveys indicate that frequently the terminating of marriage imposes on custodial parents (mothers were named in the survey referenced) a notable decrease in the ratio of their income to their needs. In dual income marriages, there is usually a standard of living established and maintained which takes the majority of the combined incomes. The departure of a "bread winning" parent from the marriage and the resulting decrease in available household income means that the custodial parent will be severely pressed for money.¹⁴

Taking a theoretical example, but using actual income figures, let us suppose that two married E-5's are contemplating divorce. According to the January, 1984, armed forces pay scale, the *basic* monthly pay of each (assuming eight years active service) is \$1,044.60. Between them, the figure is \$2,089.20. This is not including allowances such as BAQ, should the couple live off base. If the non-custodial divorced parent moves out of the home and contributes half his/her income as child support, the consequent drop in household income is 25%—quite a significant decrease. More drastically, if the spouse of the active duty member was not an income-producer, using the situation stated above, the reduction in household income would be 50%. Should the active duty member contribute less than half of his/her income, which is usually the case, the reduction in household income would be even greater.

Child Support

Although child support is not a part of custody or visitation as such, it is a part of the legal arrangements which concern the children's welfare. In addition, it is often as strongly an emotional issue as is custody.¹⁵

It is difficult in the short space allotted to adequately cover all the details

¹⁴Robert S. Weiss, *Going It Alone* (New York: Harper Colophon Books, 1979), pp. 15-16.

¹⁵Anderson, p. 50.

of single parent child support. A discrepancy which still exists in the laws of some states focuses on the "once for all" decreed child support amount. With the current rate of inflation, and considering normal expected across the board price increases, this is terribly unfair to the custodial parent. Food for an "always ravenous" teenager as well as adult-sized clothing, obviously costs more than when that same child was a pre-schooler—yet the child support payment remains the same unless there was an escalation clause in the divorce agreement.

Some single parents contemplate legal action against non-paying spouses. However, taking the spouse to court is frequently an unsatisfactory solution. Court proceedings can be costly and, as we know, military attorneys cannot represent a military member in a civil action. A civilian lawyer must be hired, and this might tax an already strained budget. Further, while they may desperately need the child support lawfully due the children, custodial parents usually seem to avoid causing the ex-spouse to be incarcerated. The "daddy is a jailbird" stigma is difficult on a child, particularly of his peer group finds out about it. If the truth be known, many single parents whose former partners refuse to honor previous separation or divorce agreements simply surrender and accept the financial default.

Hal and Gail Anderson offer some very practical guidelines easily applied to military single parents who are faced with child support payments. Their questions probe the conscience and should be shared with the divorcing parents we counsel.

1. Consider the standard of living during your married life together. Is it your desire that your children remain living that way? Can you afford to provide this life style for them?

2. What would you like for your child to be able to do? Sports? Travel? Fine clothes? Education? Can he or she do this under the present amount of child support?

3. What percentage of my pay am I really capable of contributing? How much does it actually take to support him or her?

4. Will my percentage of child support payments increase in proportion to the child's age and needs?

5. How may I provide for the future needs of my child? What are his or her career desires and how can I begin now to plan helping meet them?

6. What provisions can I offer for increases in his or her cost of living, unexpected expenses, etc.¹⁶

When we counsel with single parents who are struggling with the issue of child support, perhaps we could remind them that they are divorced from a *spouse* and not from their children. Also, that two households are more expensive to run than one and that the child support money is for the child they love. It is not feasible or advisable to try and

¹⁶*Ibid.*, p. 51.

“demand an accounting” of ways in which the custodial parent spends the support checks.

Finally, a caution regarding child support payments. Members of the armed services can be subject to severe discipline under articles of the Uniform Code of Military Justice, should they default in child support payments. According to comments by an Air Force attorney, most states are willing to enforce the laws of other states in assuring that child support payments are made. For example, if a military non-custodial parent in Virginia were not making payments to his children in Michigan, the Virginia authorities would apprehend the individual and enforce the laws of the issuing court. Court martial and confinement are also possibilities, and there is no appeal for failure to pay lawfully-ordered child support. Chaplains need to be somewhat conversant with the basics in order to competently counsel single parents on this issue. The best advice, however, would be to place them in touch with a member of the judge advocate staff for adequate legal guidance.

Conclusion

This article covers just a few of the primary issues concerning single parent families in the military. For a thorough study of the subject, readers are encouraged to see *A Manual for Ministry with Single Parent Families in the Air Force*. (For information on copies, write Chaplain Knowles at 18 CSG/HC, APO San Francisco 96239. Two resources which all chaplains should have access to include *Working with Single Parents—A Guide for Group Developers* by Suzanne Y. Jones, Single Parent Family Project, 16 West 23rd Street, New York, N.Y. 10010, and *Pastoral Care for Single Parents*, Harold Ivan Smith, Beacon Hill Press, Kansas City, MO, 1982. These are among the best I have found to date and I recommend them to each of you ministering in this area.

Solos: A Response to Remote and Frequent TDY Tours

Chaplain, Major, C. David Cottrill

Editor's note: The phrase "remote tour," as used in this article, refers to an unaccompanied assignment, usually twelve months in duration. Army and Navy readers also need to note that the Air Force frequently sends personnel TDY for several weeks or months at a time.

Orders for a remote tour have often resulted in a decision to pack up the family and to send them home. However, there is a trend for military families to question the value of disrupting the entire family's life for a year. This trend has been encouraged by the commander's prerogative to allow families to remain in quarters during a short tour.

With more families selecting the option to stay in quarters, chaplains and other caring professionals need to be sensitive to their presence and to establish support strategies that are effective in meeting the unique demands of temporary single parents. Although "Waiting Wives" has long been a part of Family Services at Scott Air Force Base, the increasing popularity of remaining in the area of assignment is requiring reconsideration of family needs. Part of the learning at Scott has been that even the name "Waiting Wives" has an archaic sound; thus the spouses selected the name "Solos" to describe themselves.

Today's Military Family

This nation is no longer composed of family groups of only one type.¹

¹George Masnick and Mary Jo Bane, *The Nation's Families: 1960-1990*. (Cambridge, MA: Joint Center for Urban Studies of MIT and Harvard University, 1980, p. 12)

Chaplain Cottrill is an Episcopal priest, ordained in 1966. His undergraduate work was in Social Welfare at Ohio State University and his Master of Divinity is from Bexley Hall Seminary. He entered active duty in the Air Force in 1973. During 1981-2, he did an AFIT graduate study at the University of North Carolina, Greensboro, with Dr. Dennis Orthner, author of *Families in Blue: A Study of Married and Single Parent Families in the USAF*. His study focused on the military family, and he gave research assistance on *Families in Blue: Phase II* and *Families in Blue: Opportunities for Ministry*. At the time of the writing of this paper, he was assigned to Scott AFB, IL. He has recently been reassigned to Ramstein AB, Germany.

Married couples with children now share the family scene with childless married couples and single-parent families headed either by a male or female. Military life reflects this variety; each family style is vulnerable to separation in its own way.

The military family is a prime example of an occupational culture, *e.g.*, those involving the whole lifestyle of the families. Civilian counterparts of occupational culture include families of clergy, diplomats, lawyers, and physicians; however, the military family is even more immersed in a common frame of reference.

Other family members may be deprived of contact with the military member for any number of reasons. Orders may require an unaccompanied tour abroad, sea duty, a special assignment or combat. In some cases, the family may be unaware of the military member's location, extent of danger, or estimated return date. Grenada furnishes a recent example.

Separations are a very real part of a military career; Stanton reports that "even during the relative stability of peacetime, 15 to 20 per cent of married servicemen's duty is spent separated from their families."² Children may have fears that the parent will never return or that they are somehow "responsible" for the separation.

We might wonder that any family person would choose a military career. Yet, in a study of attitudes toward the quality of military life, 16,961 military personnel (grades E-1 through O-6) and 13,625 spouses from 35 installations rated "life as a whole" very positively.³

Positive attitudes on the part of military members and spouses are vital to the military community. To encourage such attitudes, the military must respond to the variety of family types making up the "military family;" as a Chief of Air Force Chaplains stated:

... mission readiness and effectiveness require a consistency in allegiance from members that can only be fostered by equally consistent reinforcement of each member's needs and the needs of their dependents.⁴

Such reinforcement depends upon awareness of the variety of needs emerging from this variety of families, including the different kinds of support required by different family situations.

²M. Stanton, "The Military Family: Its Future in the All-Volunteer Context," in N. Goldman and D. Segal (Eds.), *The Social Psychology of Military Service* (Beverly Hills: Sage, 1976), p. 141.

³Susan Stumpf, "Military Family Attitudes Towards Housing, Benefits and Analysis of Military Life," E. Hunter and D. Nice (eds.) *Military Families* (New York: Praeger, 1978), p. 13.

⁴Richard Carr, Dennis Orthner, and Richard Brown, "Living and Family Patterns in the Air Force," *Air University Review* (Maxwell AFB: Air University Press, Jan-Feb 1980), Vol. 31, p. 86.

Building on Our Past

Even though the most recent Air Force guidelines for assisting families of members on unaccompanied or extended TDY tours are dated 1974 (AFR 211-224/Attach 9), they do reflect concern. The problem is implementing the general guidelines to meet specific needs. One of the guidelines stresses that all facilities will provide support for waiting families. However, problems arise. The woman who now heads the Scott "Solos" found that when she went to the hospital Family Practice Clinic, her records were being closed out. Because her husband's name had appeared on the change of station list, the whole family was assumed to be leaving and was being removed, without warning, from the family practice records. Fortunately, her family practice physician was supportive and insisted that the family remain in his care.

It is easy to see that, no matter what the guidelines say, problems can arise due to misunderstandings or incorrect assumptions. Chaplains and other caring professionals must be vigilant to blunt the impact of such problems.

The pattern of a military husband with a civilian wife is the tradition (58.9% of the force); of this number, 70% of the homes have children.⁵ The movement of military member and their dependents is a constant activity. The high rate of mobility not only results in the frequent absence of the father, but also results in tenuous ties with extended family members.

Present guidelines were drafted when families involved in a remote tour generally moved away from the installation. Today, there is a trend toward the family staying on the installation or in the area. This creates a need for support groups to share common problems and to encourage fun and growth activities. These support groups can fulfill some of the functions of an extended family.

One very positive outcome of families remaining on an installation is that many excellent volunteers remain available for continued service at the installation. Thus, the community not only gives support to these families, but also receives support from them. One good way to recruit volunteers might be for people with leadership responsibilities to visit family support groups to share the possibilities for satisfying volunteer work.

A Trend: Staying Makes Sense

Staying at the installation while the military member serves a remote tour makes sense for many families. By doing so, they retain many support systems that they may lose if they move into a new community. The demands of an unaccompanied tour are always great, and are often difficult

⁵Nancy Goldman, "Trends in Family Patterns of the U.S. Military Personnel During the 20th Century," in Goldman and Segal, op. cit., p. 127.

to anticipate. One young mother became so ill that she had to rely on her three year old child to take care of her. In such situations, survival is made easier by helpful neighbors who have experienced the absence of the military member and know how to assist.

Having the family remain on base can also benefit the Air Force. For military families faced with the coterminous factors of a remote assignment, issues of midlife, and the presence of adolescents, the best choice for the family is often retirement. The military thus loses years of expertise. By contrast, families with the option of remaining on base during a remote assignment may find continued service attractive.

A study of stress in military family life at Brooke Army Hospital reveal that 64% of the fifty cases studied had experienced the absence of the father for a period of at least six months.⁶ An analysis at a military children's psychiatric clinic also concluded that the frequent absence of the father and frequent family transfers often interfered with the treating of patients once a problem had been diagnosed.⁷

Note that the use of "father" to refer to the absent member is based on the fact that the parent receiving a remote tour generally is the father. Of course, with female single-parents and "military couples" growing in numbers, the possibility of the absence of the mother is growing. Recently, an active-duty father inquired about joining the Scott "Solos" (waiting spouses) while his wife served a remote tour.

The rationale for moving "back home" is that the family can renew the extended family support network. However, the old cliché that "you can never go home" holds a great deal of truth. The situation "back home" does not remain static while the military family fulfills its duties around the world. Many military families are discovering that moving away from the installation breaks so many vital "threads of life" that there is real value in staying where support patterns have been in operation for two or three year. During my remote tour in Thailand, my family did move back "home" to Ohio. We then discovered that, in contrast to the stable, caring families who were our neighbors on base, the neighbors in the civilian community ended to be less caring and were often families broken by divorce. The move proved to be a very unsatisfactory decision.

The "thread of life" is made up of the variety of experiences that give us identity. This thread is particularly difficult for military children to develop and hang onto. McCubbin and Dahl summarize well the military child's trauma of moving:

... not only must the children become accustomed to giving up old friends and establishing new ones when each move

⁶McCubbin *et al*, "Research on the Military Family: A Review," *op. cit.*

⁷J. White, "An Analysis of First Year Referrals to a New Military Child Psychiatry Clinic," *U.S. Navy Medicine*, 1976, vol. 67, pp. 18-21.

occurs, but they are also faced with the problem of changing from one school to another, which considerably complicates their educational experiences. The child has to adapt to several school programs, teachers, and classmates and attempt at each locale to take up where the thread of life has left off.⁸

Even before a child begins school, a move in conjunction with a remote tour can be upsetting. A clinical social worker at Hanscom AFB states that just before the start of first grade is a particularly difficult time for a child to move.⁹ In addition to the new home, the child must become acquainted with a big school building, new friends, and the school experience itself. If the father is absent at this point, these stressors can add up to a very challenging disruption of the child's environment. The father's absence is more tolerable if the daily routines are continued in the familiar old neighborhood.

With the passage from childhood to adolescence, the absence of the father is no longer as critical. Eric Erikson described adolescence as a "normative crisis." The stress involved in moving during this period comes from the extreme importance attached to establishing identity in relation to peers. At this stage, the adolescent attempts to leave childhood behind, reducing relationships with parents in the process. Darnauer¹⁰ and Shaw¹¹ have shown that adolescents are particularly vulnerable to relocation at this stage.

Interpreter of Life

The wife is the member most often remaining at home; her attitude and its effect on the family is great. The key to stability during the separation is the mother as interpreter-of-life for the children. She has to deal with a number of stresses that can make it difficult for her to maintain a positive attitude.

The experience of having the father miss important family milestones such as births, anniversaries, birthdays and Christmas celebrations can create grief and anger. One wife said, "the low point for me was having a miscarriage with him gone."

⁸H. McCubbin and B. Dahl, "Prolonged Family Separation in the Military: A Longitudinal Study," in H. McCubbin et al., *op. cit.*, p. 294.

⁹C. Adamec, "Your Child's Move," *The Times Magazine*, 1 Feb. 1982, pp. 6-7, 10-12.

¹⁰P. Darnauer, "The Adolescent Experience in Career Army Families," in McCubbin et al, *op. cit.*

¹¹J. Shaw, "The Adolescent Experience and the Military Family," in E. Hunter and D. Nice (Eds.), *Children of Military Families* (Washington, D.C.: U.S. Government Printing Office, 1978).

The stresses of separation build on top of other stresses that the military spouse routinely experiences. A study of officers' wives found them handicapped in both job and educational goals by mobility. Eighty percent of these wives had worked outside the home full-time or part-time, but had been unable to accumulate any long-term benefits. Frequent reassignments also resulted in difficulties in being accepted by schools or in losing credit for previously completed academic work.¹² The most frustrated spouse I have known is a woman with three uncompleted masters' degrees—the result of frequent military transfers.

The stress is greatly exacerbated when the "interpreter" cannot even speak the language. Foreign-born mothers are particularly disadvantaged during periods of separation because of lack of integration into either the military or the civilian community.¹³

When these stresses combine to produce a negative attitude on the part of the spouse, she can hardly help but communicate that attitude to the children. This definitely suggests that caring groups at installations need to take an assertive role in support for remote tour families. That care needs to a focus in particular on the remaining spouse, who plays such a key role in the success or failure of the entire family to deal with the separation.

TDY Separates Too

As the Solos group at Scott AFB has become more active, the issue of frequent TDY has become as significant as that of remote tours. In fact, for many spouses, TDY can be even more disruptive to family life than the longer, sustained periods of separation. Reinerth found that the most disruptive separation lasted only 3 months.¹⁴ If TDY of this duration is frequent, the wife is in full charge between "infrequent visits." The family plans the father's return, with "normal life" ceasing at his arrival and resuming at his departure. Wives sometimes develop patterns of excessive eating or drinking to cope with the boredom and loneliness. They may be completely overwhelmed. One wife related, "My husband is always TDY. I can't drive. I am trapped."

All in the Family

When the husband is on remote or TDY assignments, the wife can be terribly hurt if she is ignored or dropped from support networks as if she

¹²E. Finlayson, *op. cit.*

¹³A. Cottrell, "Mixed Children: Some Observations and Speculations," in E. Hunter and D. Nice (Eds.), *Children of Military Families: A Part and Yet Apart* (Washington, D.C.: U.S. Government Printing Office, 1978).

¹⁴J. Reinerth, "Separation and Female Centeredness in the Military Family," in Hunter and Nice, *Military Families*, *op. cit.*

had something “catching.” Helping agencies must emphasize that these families are not interlopers. They are part of the military community, and are entitled to its support.

One wife at Scott AFB had served as squadron contact person for 3 years. At her husband’s farewell, knowing that the family was remaining at the installation, the other wives gave her a goodbye gift. Though she stressed a desire to continue to help, she has not received one call. A wife who had played the piano for the squadron wives’ regular visits to a nursing home has not received one request to participate since her husband went remote.

These families can even become non-persons at the base chapel. In 10 years of work with chapel women’s groups, I have not witnessed a single program or group discussion focused on the issue of remote tours and the family needs that accompany those periods. Fortunately, at Scott, the remote tour wives were assertive enough to request chapel support.

The worst blow sometimes comes from the organization that the wives consider their own—the wives’ club. Members of these clubs know, better than anyone, what it means to be a “waiting wife,” but that doesn’t always translate into meaningful action. “I was deleted,” said one shocked wife. She was offered a special “associate” membership, even though her husband was an “active” member at a remote base. “Heaven forbid if we were to have a general mobilization,” she observed. “There would be no wives who qualified for ‘active’ membership.”

Don’t Go Alone—Come Along With Us!

Dr. John H. Johns, former Deputy Assistant Secretary of Defense (Health Promotion), cited figures indicating that unhealthy lifestyles contribute to some 50% of our nation’s deaths. He focused on the following five factors which contribute to health among military families:

- Availability of resources.
- A strong network of interpersonal relationships.
- Effective skills to meet daily problems and challenges.
- A spiritual or ideological commitment that transcends self interests.
- A sense of stability.¹⁵

The Solos apply those five factors to their program. They plan two meetings each month, one for adults and one for all family members—forming a sort of extended family unit. The motto of the group is “Don’t Go Alone—Come Along With Us.”

Adult meetings begin with an informal, social period. At times, it

¹⁵John H. Johns, “Performance and Readiness Tied to Lifestyles,” *Military Family* (Springfield, VA: Military Family Resource Center, YMCA), vol. 3, p. 1, 1983.

can become a "pity party," but the work of the evening involves a positive handling of the issues. As one wife put it, "By the end, we're all able to laugh!"

Saturday evening (the "loneliest night of the week") meetings involve a program determined by the group. It might be a speaker (such as a psychologist speaking on parent-child stress), a movie (such as *You Haven't Changed a Bit*) or a group play-reading (such as the Navy's *Coming Home Again*).

A regular meeting time creates the opportunity for the group to handle many "rolling agenda" items, while feeling the ongoing presence of support and encouragement. Host responsibilities rotate among the members. Nursery care is provided at the base nursery, supported by chapel funds, to encourage these temporary single parents to participate and enjoy time together.

Using Margaret Sawin's "family cluster" style of gathering, the spouses and children meet monthly as an impromptu "extended family."¹⁶ Since my wife and I are trained in intergenerational programming, we design a block of four hours that includes a covered dish dinner and thought-provoking family enrichment activities. Recently, each family drew a picture of "home," marking emotional "warm" and "cold" spots. They shared these as we took a "home tour" of the drawings posted around the room. The next "family reunion" featured making sourdough pizza and paper bag kites. Activities are designed to be fun and to include everyone.

A continuing problem is making contact with remote tour families. If the family must initiate the first contact, many fail to do so. Since the Scott group has a chaplain as advisor, they hope to get the personnel office to send regularly a list of remote assignments. This will enable him to initiate contact with the families.

Critical Periods

Four critical periods have been identified for remote tour families: (1) notification that a remote assignment is being made; (2) departure and the tour itself; (3) the mid-tour break; and (4) the return.

Once notification of a remote tour has been made, the family can be helped to cope if friends offer concern and assistance. Official and informal counseling can be helpful in preparing for the total experience, including the homecoming, even *before* the tour begins. The more aware the couple is of their marriage goals, the less chance of misunderstanding when separated. Foreign wives whose husbands are leaving on remote duty are a particular concern. Helping agencies should make a special effort to contact them with assurance of support *prior to the husband's departure*.

¹⁶M. Sawin, *Family Enrichment with Family Clusters*, (Valley Forge: Judson, 1979).

During the separation, the most successful pattern of coping is organized around activities which strengthen family bonds and maintain the spouse's presence during their physical absence. The spouse who is present has a critical role in keeping communication open and in maintaining the absent member in the family system. Innovative approaches include taping "letters," which might include dinner-table conversation, celebrations, or messages to narrate slides or pictures that will accompany the tape. Video tape recorders offer a wealth of new possibilities.

If the spouse returns home at mid-tour, special stress accompanies the special joy. Generally, the husband wants this time to be a perfect "glow" to warm the remaining time on his remote tour. He often tries to be the romantic with his wife and the good guy with the children. He certainly wants nothing to do with discipline, and this can strain the wife. A support group can be very helpful by preparing the wife to face this temporary difficulty. It can also provide child-care, a gift that could encourage the returning spouse to participate in the program after his return.

At the end of the remote tour, the stress of reunion can be overwhelming, especially to the returning spouse. Family routines tend to change during the separation, often leaving no place for him. The wife, who has developed skills in finances and decision-making, may resent any expectation that she will return to a submissive, dependent role. Similarly, children assume more responsibilities during the absence of the father. The oldest child, especially if male, will be proud of his contribution and growing independence. It is not unusual for frustration and resentment to merge as the father returns.

The best approach is an immediate re-involvement in the life of the family, which may actually include introducing the returning spouse anew. When I returned home to a six-year-old and a nine-year-old, the former would say, "I'll go with you, Mommy; I know you better." The latter went through a period of fainting spells, accompanied by convulsive movements that physicians initially suspected were epileptic. These symptoms subsided after a few weeks. After a year of readjustment, the family had settled into a comfortable new routine. The whole process would have been much easier if there had been a support group to inform us about "normal difficulties."

Involvement in a reunion program is difficult, especially for the returning spouse who "just wants things the way they were." At Scott, the hope is to have a party event for the reunited family, sponsored by the other Solo families. Once some warmth is established, an invitation would be extended to a low-threat couple's growth program, such as "Evenings for Couples," four sessions covering listening, decision-making, fighting, and healing.¹⁷ The goal would be to encourage positive couple growth by involvement in a marriage growth group, such as

¹⁷C. Gallagher, S.J., *Evenings for Couples* (New York: W.H. Sadlier, 1976).

Marriage Encounter or the Association of Couples for Marriage Enrichment.

Families involved in remote and frequent TDY tours need as much support as they can get. The base community can have a very positive effect by paying special attention to the needs of this group. By helping our members in their most vulnerable moments, we not only strengthen them; we nurture the deep roots of the total community.

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I Take Thee, Navy:

The Impact Of The Military On Marriage And Family Life

CDR Lisle E. Stewart, CHC, USN

"If the Navy had wanted you to have a wife (and family), it would have issued you one in your seabag." Words once bearing more truth than fiction had a tremendous negative impact on marriage and family life within the Navy. Particularly has there been a dramatic change in that concept resulting from the Family Awareness Conference held in Norfolk, Virginia 7-9 November 1978. This conference was co-sponsored by the Chief of Naval Personnel and Navy League of the United States. The primary objectives were: (1) to identify pre-dominate needs of Navy families; (2) to identify those services, both within and outside the Navy, that are available (or can be made available) to meet those needs; and (3) to explore possible means of coordinating such services.¹ Within two years, the Navy's Family Service Centers came on line to provide services of information and referral, timely and relevant programs involving seminars and workshops, and counseling assessment for referral to military and community providers. It is within the setting of one such Family Service Center that I work with military families. Having been a line officer for two years, a chaplain for eighteen, and a family man for twenty-six, I view families with a wide peripheral vision of caring and empathetic understanding. My awareness is that much more attention is being given to families to meet problems and needs unique to them. This comes from an increasing concern and understanding by leadership

¹Final Report of the Navywide Family Awareness Conference, Norfolk, Virginia, November 7-9, 1978, p. i.



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within the Navy that the family directly impacts on the attitude, performance, and well-being of the service person.

Dynamics Unique To The Military Family

Our factor contributing to the uniqueness of the military family, particularly in the Navy, is the frequent separations as the result of sea duty. Time at sea varies in tour length depending on job classification, rating and rank. Of my twenty years of military service, seven years have been at sea and one year in Vietnam with the Marines. This would be a fairly average sea duty in one's career with some Navy personnel putting in many more years at sea. With separation from one's spouse being one of the three leading stressors in a person's life² the military family is subjected to constant stress during periodic deployments.

The first deployment is most difficult, through many husbands/wives would argue that successive deployments get no easier. The sailor is committed by his/her job to periods of separation. The military spouse is subject to separations by default. An appropriate anonymous marriage contract is viewed by many as humorous, yet poignantly correct:

"I Take Thee Navy"

They say that marriage is a 50-50 proposition, but you will find that a Navy wife will disagree with you. As far as she's concerned, marriage is a three-way deal with the Navy holding a full thirty-three and a third share.

We'll bet there is many a brown-bagger's wife who sometimes wishes the words used at a sailor's wedding read something like this.

Wilt thou, Seaman, take this woman as thy lawful wedded wife, to live together insofar as the Bureau of Naval Personnel will allow? Wilt love her, take her to movies and return promptly after liberty call?

"Aye, aye."

"Wilt thou, _____; take this sailor as thy lawful wedded husband, bearing in mind liberty hours, ship's schedules, watches, sudden orders, uncertain mail, and all other problems of Navy life? Wilt thou serve him, love honor, and wait for him, learn to wash and fold blues, and keep the smoking lamp lit for him at home?"

"I will."

"I, Seaman, take thee as my wedded wife from 1630 to 0800 as far as permitted by my commanding officer, liberty-hours subject to change without notice, for better or

²T.H. Holmes and R. H. Rahe, "The Social Readjustment Rating Scale". Journal of Psychosomatic Research II (1967): 213-218.

worse, for earlier or later, and I promise to write at least once a week."

"I, _____, take thee, Seaman, as my wedded husband subject to orders of the O.D., changing residence whenever the ship moves, to have and to hold as long as my allotment comes through regularly, and there is given my troth."

By virtue of the authority vested in Navy Regs, subject to regulations of the BuPers Manual and latest BuPers notices, I pronounce you man and wife.

I facilitate two monthly workshops with regard to deployment; one on "Separation", and the other on "Reunion" issues. Though different in their extremes, there are many overlapping issues. These workshops provide an opportunity for those experiencing deployment of their service husband or wife to find empathetic support and share their many emotions. The Navy spouse, in past years, was expected to knuckle down, grit one's teeth, and bear it in "good Navy fashion". The response to the question, "How are you doing?" was expected to be, "Everything's fine". The verbal and non-verbal communications in the majority of these cases were incongruent. The composed exterior would many times be covering an interior eaten away with feelings of desperation, loneliness, anger, frustration, rejection, numbness, hopelessness, fear . . . to name a few discordant emotions. The common feeling was that "this will either make or break our marriage."

In some marriages, deployment of the spouse serves as a safety valve, easing the pressure of the intensity of being together for extended periods of time. Similarly, in some instances, communication seems to improve between some couples who are able to express more openly and honestly as a result of geographical distance between them. At the other extreme, some marriages do not survive because of the dynamics of insecurity which may manifest itself in lack of trust, jealousy, or the inability to cope.

I would like to try to share with the reader the emotional involvement of sailors and their families as they experience the dynamics of separation during deployments. I see deployment as a "1-(4)-1" sequence, with the "(4)" being a variable in terms of interim months of a deployment. The First "1" is the first month of separation. But prior to that, there is the preparatory phase called, "Pre-deployment" when couples and families go through a push-pull experience similar to the grief stages of death. Several months ago, I penned these words on the subject:

Pre-Deployment

To have ridden a roller coaster
Is to approximate the plethora of feelings
Just prior to a deployment!

It starts several weeks before,
Creeping in as nit-picking, tirades,
And impatience (otherwise known as a short fuse).
There are mood-swings
Suddenly triggered by
Incidental things which before
Were of little or no consequence. . . . but suddenly,
They became major hurdles
And emotional barriers
Of gargantuan stature
With the one/ones you love.
Patience, patience, patience. . . .
The order of the day
To maintain sanity
Or a reasonable facsimilie thereof.
The rush to crowd as much as possible
Into a small expanse of time. . . .
Coupled with. . . .
Wanting to do nothing at all. . . .
To freeze time
And not let it rush on
At its maddened pace.
Wanting to cling, to hold on tight. . . .
And to push each other away
To maintain distance
And feebly hope that the certainty of pain
Will somehow go away.
Avoiding the little annoyances,
Not wanting to cause ripples
In the quiet waters of mutuality
Because of the possibility of their
Becoming tidal waves
Of uncontrolled emotions,
And becoming far more
Than their actuality.
Knowing there will be a thousand things
Left unsaid
That later will seem to have
Been important
And wondering why
They were so easily forgotten at the time.
A constant re-ordering of priorities,
Places to go,
People to see,
Things to do,
And somehow leaving enough precious time

To be with the one
That really matters the most,
Awaking to the stark reality
That the day of departure
Has hurtled upon the scene,
And being quiet with one another,
Mechanically going through the motions. . . .
To set this day in motion. . . .
Avoiding ownership of the gnawing pain
That is making one's whole countenance. . . .
Numb!
The ride to the ship. . . . "the last mile". . . .
Again in muted silence
Not daring to utter the
Pent-up scream that seeks escape
And knowing futility
Of its being uttered. . . .
The effect would be only to bring ruin
To the silence between two aching hearts
When they are so deeply in love.
And then, "goodbye"
Eyes filling,
Numbness with aching prevailing,
Agonized mind
Not wanting to look back
Nor to leave. . . .
Torn between the two
And only of ordered necessity
Carrying out the
Exile.
A deep sigh. . . . of pain. . . . of relief
Because "pre-deployment" is over—
The torturous day that we had feared
Is now reality
And a new day now looms on the horizon—
That of reunion!
And now to weep a bit,
Silently and openly,
The flood gate open. . . .
Hot flowing tears that somehow
Bring balm to the soul.

To begin again. . . .

At a time when husband and wife ought to be dealing with the reality of their feelings and issues, there is usually the denial syndrome of each

pretending the other is strong and fully capable of coping. Issues and feelings never get resolved and are later manifested in guilt.

The first month of deployment begins on the day of departure. The day seems to hurtle on the scene. On inquiring in my many workshops, I find that few spouses know how many days are left until the ship leaves. On the other hand, the majority can tell you during deployment how many days are left until the ship returns. I have tried to capture the feelings as I recall them on the day the ship leaves on deployment entitled:

On Leaving

“Set the special sea and anchor detail” . . .
Piercing words over the 1-MC,*
Shatter the work-a-day “silence” . . .
Evoking untold, telltale emotions
Throughout the crew.
Welcome relief . . . anxious excitement . . .
Anger at leaving . . . cursing “the Navy” . . .
Eruption of glee . . . cheers from below decks . . . inwardly
crying . . .
All rising in disjointed chorus. . .
We’re getting underway!
Blasts from the whistle . . . a long, then three shorts. . .
Shattering ear drums . . . heard over miles . . .
Water is churning, mud coffee color,
Screws are now turning,
Anchors aweigh!
Tug boats responding to the pilot’s demanding,
Line handlers heaving,
Colors are shifting,
Waves of goodbye,
Word growing feeble,
Pier disappearing . . .
We’re now underway!
Crew standing silent,
Families grow distant,
Straining to glimpse those those familiar forms.
Anguish is fleeting, heart in pained beating,
Steeled for the ‘morrrows . . .
We’re leaving our home!

This is a crucial point for the spouse as she/he returns home to an empty house (even with children there). The tendency is to shut out the world, pull the drapes, and pull into ones self emotionally. Feelings running

*(Public Address System)

rampant. . . . anger. . . . rejection. . . . futility. . . . panic. . . . frustration. . . . fear. . . . isolation. . . . an overwhelming feeling of immobility, not wanting to be bothered by anyone, just to be left alone in one's misery. These feelings are intense for the first month. Productivity and self-esteem are at an all time low. Support systems are either momentarily forgotten or have not yet been established. While the deployed spouse is subjected immediately to a rigid schedule and routine, the "abandoned spouse" must create her/his own schedule and involvements. This is a critical, vulnerable time in the life of the person at home. It is a time that support groups such as the Family Service Center can be most effective and sensitive to the needs of these individuals and families and provide positive assistance.

A Further Unique Dynamic

Another level of uniqueness impacting on the Navy family is the high mobility and uprootedness. Some families are moving every two or three years at the end of a particular tour of duty. Our family moved three times in four years with my academic year of graduate school sandwiched in between. Primary families are scattered; dependent children are shifted from school to school; wives/husbands from job to job. My oldest child attended three different schools her last three years of high school. One can claim advantages and disadvantages in this uprootedness with the variety of geographic locations and people offsetting the lack of continuity and stability that a residual family enjoys. Primary families are scattered and removed from their extended family. Many children in military families do not know their grandparents or would not be able to recognize aunts or uncles. Close friendships are taxed by the frequency of moves and relocations. Some families react by remaining closed off, not wanting to make close friends so as to avoid the grief process when moving time comes.

The More Positive Dynamic

My article has intimated that the overall impact of the military on the family is negative. On the contrary, there is a highly positive impact that results in a camaraderie equal to none . . . a real fraternity/sorority of men and women and their families that share a common denominator of empathy and support. One becomes a member of a world-wide family with problems and goals in common, with a strong spirit of sharing and understanding that exists nowhere else. The benefits to a military family more than compensate for the inconveniences and hardships experienced. There can be no monetary value placed in the wealth of experience, training, friendships, and travel available to the military family.

The Dynamics Of Reunion

The military family seems to be focused around reunions, whether culminating from long deployments or short “mini” cruises. A reunion is a unique event difficult as best to describe in words. One has to *be there*, to experience the full range of human emotions. I have once again attempted to put this experience on paper with regard to a returning ship and the day of its arrival:

The Pier Revisited

The *day, the day, the day* has arrived,
Hurtling on the scene after dragging cold-molasses slow, snail's
pace!
Terror stricken with the reality of his coming. . . .
Not ready, too all-of-a-sudden soon.
I've been counting the months—days—hours—minutes
And thinking I was fully ready. . . . am not!
Please, dear God, could you make time stand still,
Freeze the scene for just awhile longer, till I feel prepared?
No, please don't do that!
I long to see my beloved . . . to feel his arms . . .
And feel secure in his embrace once again . . . Oh hurry! Hurry!
The thrill that surges within
Is indescribable. . . .
Almost like our wedding day as I began my long walk down the
aisle
The ship, so far away, so agonizingly slow,
Being bantered around by busy tugs,
Engulfed in the their answering whistles . . .
Now forward, now back . . . engage . . . lie to . . .
Mud-coffee color water churning on each signaled response.
Band playing songs of welcome home . . .
Squeals of delight from fatherless children
About to have fathers once again.
Banners waving with words of welcome . . . homemade . . . store
bought. . .
Every description,
Balloons . . . cameras . . . confetti . . .
Hearts beating faster . . . eyes straining to catch
A first glimpse of that once familiar form . . .
Will I recognize him?
Will he still love me?
Will he accept me as I am . . . my changes?
Will he know I need him still? . . . even though I coped (some-
times barely so), (merely have done so doesn't mean I want to).
Why is this moment dragging so?

Why does the ship seem to be in animated suspension?
Amidst all this din and confusion and
Teeming bodies eagerly pushing,
Impatient with this endless process of time . . .
I await with this special moment
When all my pain and loneliness shall be forgotten . . .
Caught up in the knowing that he is here again
And we are one . . . and nothing else matters.
Alongside . . . alongside! The ship is here,
That beautiful grey hulk bedecked with lei-strewn bow . . .
Sailors in "ordered ranks" infected with St. Vitus dance . . .
Craning and sneaking wages and cheers when loved ones are
sighted.
The line, the line, the first line is over after endless waiting . . .
"Ship moored" . . .
Sailors heaving to tie it in place
How many lines do we have to endure?
Why is the crane so slow?
Doesn't the operator care?
Why does he taunt us with carelessly swinging gangway
That should have been in place an hour ago?
. . . And now, in place . . . Quarterdeck open . . .
. . . A hive of human ants streaming aboard
To find their treasure
So elusive but now in grasp.
Thoughts rushing wildly,
The culmination of months of waiting, agonizing . . . hoping . . .
. . . Despairing . . . fantasizing,
Learning to be *me* . . . and the meaning of patience . . . and
endurance.
The time is now, the day is here, and so is he, and so am I.
Reunion!

One can see that the military does directly impact on the marriage and family life of its members. Strong friendships, disrupted homes, variable lifestyles, solid marriages, broken marriages, travel opportunities, families split apart by separations. . . all or any of these possibilities as a result of military life, but mostly depending on the flexibility and capability of the individual or family to adjust to the unique lifestyle of the military. "For richer or poorer, for better or worse, in sickness and in health, to love and to cherish" . . . words that become intensely meaningful to the military family as they fulfill the commitment, "I TAKE THEE NAVY".

The Family Support Center: New Form of Ministry

Chaplain, Lieutenant Colonel, Richard A. Swanson

The importance of healthy family relationships in our military force has received widespread attention by all branches of the services during the past decade. Within the past several years the Army¹, Navy², and Air Force³ have sponsored high level conferences, workshops, or studies devoted to making service life a better place for families. Defense leadership has recognized that

strong, healthy families contribute directly to the military's mission . . . while at the same time helping its individual members. It is a two-way win situation whereby for relatively inexpensive but highly cost effective programs, the military gets big dividends in improved readiness.⁴

Chaplains, particularly in the Air Force, have been leaders in calling attention to the crucial role of families in our defense effort. In 1976 the Air Force Chaplaincy broke ground with *An Assessment of Family Life in an Air Force Environment*. *Families in Blue* (1980), and *Toward a Ministry of Families* (1981), continued to document the substantial changes in the Air Force, as it moved historically from a single person's domain to a force wherein two out of three Air Force members are either

¹*Military Family*. (Springfield, VA: Military Family Resource Center, Vol 2, No 2, Sept-Oct 1982), p. 1.

²*Ibid*. Vol 3, No 1, Jan-Feb, 1983, p. 1.

³Dennis K. Orthner, *Families in Blue*, (Greensboro, NC: Family Research and Analysis, 1980).

⁴Lt Gen Dean Tice. *Military Family*, Vol 2, No. 6, Nov-Dec 1982, p. 1.



Chaplain Swanson, an Episcopal Priest, is presently the Senior Protestant Chaplain at Wilford Hall USAF Medical Center, San Antonio, Texas. He has an extensive background in marriage and family studies including human sexuality, and received an Ed.D. from the University of Southern California in 1980.

married or single parents.⁵ Although the majority of these families consist of husband and civilian wife, there are also many dual career marriages in which both husband and wife are Air Force members. One percent of Air Force families consist of a single parent with children.⁶ Each family type reflects sociological changes in American family structure, and each has its own needs.

The purpose of this article is to discuss one practical response to these family needs—the development of the Family Support Center (FSC), and a brief description of the family programs offered during the first two years of operation of the FSC at Travis AFB, California, one of the first three FSC's in the Air Force. Secondly, I would like to share a few observations about the role of the chaplain working within this pluralistic structure, and then conclude with several recommendations for future FSC's.

A Personal Example

Most chaplains are aware of the many stresses on military families. We all are called to work with families in a variety of settings, and are caught up in the same issues affecting all other military families, such as family separations, frequent moves, housing costs, providing for children's needs, and spouses' attitudes towards military life.

The recent PCS move of the Swanson family to Texas after almost seven years in California made me keenly aware of the family stresses involved in a long distance move. These stresses included renting our house in California, buying a new one in San Antonio, transferring two high school daughters to a new and differently organized high school, and relocating a spouse who had already established a professional career in San Francisco. Adding to the stress is the fact that my family would be classified as living a lifestyle called "non traditional sex role values" by Orthner in *Families in Blue*. We believe that men and women should have equal access to rewarding careers, as well as greater sharing of family responsibilities and decision making.⁷

Families in Blue found these non-traditional marriages to be concentrated in the junior ranks, both officer and enlisted. It seems imperative that if the military services are to retain highly qualified young persons, two out of three whom are married, military policy should begin to reflect a growing awareness of the needs of military families. As the above mentioned studies and conferences have shown, military members whose families do not support the military mission are much more likely to leave the service. Fortunately, a number of suggestions have been made in terms of changing traditional family policies in the services to

⁵Orthner, p. 9.

⁶*Ibid.*, p. 13.

⁷Orthner, p. 80.

reflect the "new breed" of contemporary military families and their needs.⁸

The remainder of this article is based on my involvement with family support services offered at Travis AFB from the opening of the Family Support Center in November of 1981 until I left Travis in August of 1983. First I would like to propose a simple program model for an FSC, then put flesh on the model by showing the kinds of programs that were helpful to families, including a specific example of one program that chaplains historically have sponsored, the premarital counseling seminar.

Command and Local Response to Family Needs

Fortunately, military leaders have responded to the many studies reflecting family needs, and on both a command and local level attention is being directed towards family life. For instance the Air Force established a central agency (with a chaplain on the staff), the Air Force Family Matters Office (AFFAM) which is charged with coordinating and overseeing all policies and programs affecting Air Force families.

On a base level plans were made to open FSC's at selected bases to coordinate family programs already provided by other staff agencies and to fill in gaps in family coverage where they existed. Chaplains have been involved at all levels, both command, and local, in both setting policy and developing programs.

Upon my return from Iceland in 1981, I was delighted to be reassigned to Travis AFB, near San Francisco, which had been chosen as a location for one of the five prototype FSC's in the Air Force. By the time I arrived in July, great events had already taken place. An old thrift shop had been gutted and rebuilt, and a civilian director (the staff of most Air Force FSC's are civilians, except for one NCO coordinator) had been chosen, as well as several other staff members. The background of most of the staff was social work, with the director and assistant director both having had extensive experience in family counseling.

Family Support Center: A Model

For purposes of discussion, I suggest that all programs developed and executed by a FSC might fit along a continuum from growth-oriented programs at one end to crisis-oriented programs at the other.

At one end of the continuum are family growth and development programs, designed to nurture family growth and to keep families intact. Such programs would be primarily those of education, with the hope that

⁸Hamilton I. McCubbin, Martha A. Marsden, Kathleen P. Durning, Edna J. Hunter, "Family Policy in the Armed Forces", *Air University Review* (Montgomery: Air University, Vol XXIX, No 6, Sept-Oct 1978).

education in continued family growth and development would to a large extent deter family disintegration.

In the middle of the continuum are programs designed to reach families at critical junctures in their military/personal lives, such as those preparing for marriage, planning PCS moves, or preparing for retirement.

On the other end of the model is crisis intervention. Although most FSC programs are in the area of growth and development, inevitably some families are in crisis, often with physical or sexual abuse present. Most installations have agencies trained to deal in crisis situations, including police, medical, chaplains, mental health, and legal personnel. As FSC's are designed primarily to coordinate existing family resources, the emphasis of the FSC is prevention of crisis situations. Some families in crisis, however, will turn to the FSC, so some intervention work must be anticipated. In many instances crisis situations call for referral to civilian resources where they exist, such as a battered women and children's shelter for victims of physical or sexual abuse.

The following programs, for the most part, were developed by Travis FSC staff and volunteers in coordination with base staff agencies such as chaplains, legal services, medical (including mental health), and social actions. The programs were implemented by all the above mentioned people, with a special emphasis on volunteers from all walks of life in the military community who possessed special skills that they were willing and able to share. It is beyond the scope of this article fully to describe each of the programs, but I believe that each program listed will at least give a general idea of content and purpose.

Family Growth and Development

- Couples Communication
- Parent Effectiveness Training
- Minority Families Group
- Sexuality for Parents
- Rape Prevention Seminar
- Women's Issues Forum
- Domestic Violence Seminar
- Spouse Employment Assistance
- English-as-a-Second Language
- Achieving Your Potential (AYP)
- Stress Reduction Seminar
- Parents of Handicapped Children Group
- Alcoholics Anonymous
- Financial Counseling

Critical Junctures

- Teen Rap Group
- Teen Mothers Group
- Waiting Wives Network (TDY/TAD)

- Marital Separation and Divorce Group
- Couples Therapy Group
- Single Parents Group
- Step-Parenting Group
- Premarital Seminar
- "Smooth Move" (outbound PCS seminar)
- Relocation assistance (inbound PCS)
- Post-hospital Alcohol Recovery Group
- Referral to Civilian Resources

Crisis Intervention

- Family/individual emergencies
- Parents United Group (child sexual abuse)
- Parents Anonymous (child abuse)
- Referral to Civilian Resources (Women's shelter, etc)

The above listed programs represent a sampling of the kinds of programs coordinated and implemented by the Travis FSC. Most of them are on a weekly, monthly, or quarterly schedule to reach shift workers and new arrivals to the community.

Two more comments, however, need to be made about these FSC activities. First of all, many of the activities could be placed either under "Growth and Development" or under "Critical Junctures", depending on emphasis or perspective. The model represented on the continuum is fluid, and activities could easily change from one category to the other. The second point that needs to be emphasized is that the staff on the FSC acted as a clearing house in identifying and coordinating the family programs. Many of them existed before the FSC was created. Certainly chaplains are familiar with many of these programs and have been actively involved with them for years, such as premarital groups, or teaching Parent Effectiveness Training Classes. Likewise, mental health practitioners, social action personnel, and base financial advisors have all been contributing to the quality of military family life for many years.

What is new with the FSC concept is that existing base programs focusing on family needs have been brought under one roof for the purposes of coordination, supplementation, and publicity. No longer need there be a patchwork approach to working with families. The Travis FSC is a highly visible, centrally located, facility, that in many instances is a "supermarket" for area families. Either they receive help directly, or, just as often, they are referred to other military agencies or to help in the civilian community.

Towards a Pluralistic Ministry

As with any change in a community, expressions of concern directed towards the FSC came from those persons who long had been providing family support in a variety of settings. For example, some mental health personnel voiced concerns about the qualifications of the FSC staff to do

counseling. A few social actions workers thought no one could be more effective in the area of substance abuse and equal opportunity than they. Several chaplains were concerned about the secular setting of the FSC Programs. The common denominator of these concerns sounded like, "We already are doing most of this work. Why do we need another agency?"

Two responses may be made to the above question. First, my observation was that many of the FSC programs did not exist prior to the formation of the Travis FSC. This was particularly true with regard to those programs dealing with family growth and development. Prior to the FSC, most staff agencies seemed too busy handling crisis situations to offer many opportunities for family growth. This has been particularly true of military medicine. Although recognizing the need for prevention, most military (at least in the Air Force) medical facilities have neither the staff nor the time to teach health to prevent individuals and families from getting sick. Chaplains, perhaps, more than others, have been aware of the need to provide an atmosphere wherein families could grow in healthy directions, and much of what we all have done in family enrichment has been preventive in nature.

Secondly, even where family programs have existed previous to the FSC, they were often parochial in outlook, often reflecting the particular concern of the sponsoring agency. For example, in the area of premarital counseling (discussed more fully below) chaplains have often neglected to address the "whole person" concept by neglecting to provide information about the financial, legal, or sexual aspects of marriage, just to name three important areas of marriage.

Promotion of family health seems to me to be the essence of the FSC concept. And it would certainly seem that by harnessing the impressive talents of both existing military and civilian resources in the direction of family wholeness, the FSC can be a valuable addition to the military community.

Role of the Chaplain

Chaplains have many unique talents to contribute to the formulation and implementation of FSC programs. Chaplains, through the "ministry of presence" are generally known and respected on every military installation. *Families in Blue* found that over half of all married families worship at least monthly; of those who are aware of chaplain programs services some nine out of ten are satisfied.⁹ Chaplains, as "gatekeepers," perhaps come in contact with more individuals during a normal duty day

⁹Orthner, p. 61.

than any other professional. People also tend to trust chaplains, and the advice of chaplains is certainly sought in many family situations. Fortunately, we are blessed with confidentiality which no other service agency can match, except for legal officers under some conditions. Chaplains are probably more available for "walk-ins" than other helping agencies. In short, the chaplain brings a great level of community goodwill and trust to any program he or she organizes or directs.

My personal experience working in the Travis FSC fully supports the above observations. Likewise, I found working in several different FSC programs opened doors to me as a chaplain, and enabled me to reach persons that I would never have been able to reach through traditional chapel programs. Let me give one somewhat extended example of the benefits for the chaplaincy of working through a FSC.

Premarital Counseling Seminar

Probably every chaplain has at some time or another had experience in premarital counseling within a chapel program. Most of us who have served at larger installations have found it more effective to do the basic premarital counseling in group form, with the particular chaplain who actually performs the ceremony personally conducting the last session privately with the couple to be married. The group counseling, however, has been generic and has include such areas as legal, financial, and spiritual aspects of marriage, as well as some treatment of communication, sexuality, and the effect of the military on marriage and family life. We had followed this approach at Travis for a number of years previously. But we had the usual problem of unawareness of the program by many commanders, or apathy in urging eligible persons to attend the monthly, five hours session held in the chapel annex. And of course we never reached those individuals who might benefit from the seminar, but who would not utilize chapel services.

When the FSC opened, we immediately saw advantages to moving the premarital program from the chapel to the FSC. Some time was spent discussing the move, as it was crucial to gain the support of all the chaplains for the success of the program. We discussed the change with the Wing Commander, who also saw the possibility of a more effective premarital program if it were to be moved to the FSC. He then wrote letters to all unit commanders urging them to do their best to enable all members of their units to attend the seminar, which was held during normal duty hours. Another letter was given to all individuals who initiated paperwork to get married within the next two months, inviting their attendance.

I personally contacted all our other seminar presentors from the hospital, finance, mental health clinic, and legal office, and met with them to hear their concerns about the program and to coordinate our approach. The staff of the FSC coordinated all publicity in base media, which gave me more time for other projects. The FSC director was most cooperative, and agreed to furnish the necessary audio-visual equipment, to set up refreshments in the FSC kitchen, and to reserve the large, fully carpeted class room with tables and chairs for thirty persons.

Initial results were gratifying. From twenty to thirty persons attended each month, and the evaluations of the seminar by those attending were enthusiastic.

The content of this premarital program was not unique. Many chaplains have used this approach to a general premarital counseling seminar. What differentiated this program from what we had been doing previously was the increased involvement of other staff agencies, and the fact that the seminar was held in a neutral setting—a setting with pleasant ambiance and personnel dedicated to serving families in any way possible. Attendance figures indicated that the program reached at least twice as many persons per month as had been reached previously in a chapel setting. The support given me by the FSC staff was a real help in terms of time and energy. Once the program had been set up, all I had to do was to show up on time and to monitor the other resource people participating.

Hopefully the warm welcome I received at this center has been experienced by other chaplains in other FSC's. From my earliest contact with the center I felt my presence was appreciated and valued, and I frequently attended FSC staff planning sessions. It was, in fact, an exciting new form of ministry for me, which enabled me to be available to more people in a multi-disciplinary setting.

Recommendations

The unique abilities of chaplains and the rapport they have developed in the military community over the years with individuals and families provide a much needed resource for the newly developing FSC's. No one else in the military community shares the same educational background and experience as chaplains or the same ability to minister to families in a variety of settings. In turn, the FSC has much to offer the chaplain. As noted above, the FSC can provide a first rate facility in a multi-disciplinary setting, that synergistically can enhance the chaplain's ministry as the chaplain contributes to the overall success of the FSC in providing family support in areas of growth and development, at critical junctures in family life, and in crises situations.

Recommendations, some of which are already being being put into action, are as follows. The number of centers should be expanded, so that every sizeable base can better meet the needs of military families in the area. A second suggestion is that each FSC initiate a needs assessment on the local level, as family needs will vary from one area to another. The purpose of the FSC is to respond to local needs, which must be carefully ascertained for maximum effectiveness. A third recommendation is to investigate the possibility of developing subsites, perhaps within the base housing area, that could serve as local centers for family learning and growth. Finally, on the basis of my experience working within an FSC framework, I would recommend that chaplains put high priority in this new form of ministry which serendipitously benefits both chaplains and community.

BOOK REVIEWS

Military Leadership: In Pursuit of Excellence

Taylor, Robert L. and Rosenbach, William E., Editors

Westview Press, 1984

Paper, 253 pp., \$16.95

Taylor and Rosenbach have collected twenty-three (23) essays of varying length which reflect current thinking about leadership in the military environment. The essays are divided into four general categories: the concept of leadership, the dilemma of leadership and management, leadership in transition, and the challenges of leadership. Each of these sections contains 5 to 7 articles introduced by a short statement from the Editors; the whole volume is introduced by a Foreword written by Colonel Mal M. Wakin, the well-known professor/writer from the US Air Force Academy.

These essays do not represent a school solution; instead the authors have chosen a variety of materials which represent one of the broadest collections of materials available in one single volume. However, the focus is clearly how the materials relate to the military, providing the opportunity for intensive reflection and significant discussion.

This volume, expensive as it is, ought to be read by every Chaplain who is concerned about the quality of leadership in the military, and about their personal development as leaders. It could be used as collateral reading at the Chaplain School, as the basis for speeches by Chaplains, and as a complete course at local installations. I strongly encourage chaplains to purchase it for themselves and to encourage their commanders to read it.

—Chaplain (COL) Billy W. Libby
USA

In His Presence: Appreciating Your Worship Tradition

Robert N. Schaper

Thomas Nelson Publishers, Nashville, TN 1984

Paperback, 220 pp., \$5.95

Robert N. Schaper is associate professor of practical theology and dean of the chapel at Fuller Theological Seminary in Pasadena, California. He has served as a pastor for fourteen years. He has an earned Th.M. from Fuller, a Th.D. from the School of Theology at Claremont, California, and has done additional graduate study at other institutions. He is the author of *Why Me, God?*

Dr. Schaper's personal "pilgrimage" through various levels of appreciation and understanding of Christian corporate worship culminated in the writing of this book. In it he intends to share the fruits of study and experience about the meanings behind the traditions of various Christian communions at worship with an eye to informing his readers' "own experience with a heightened sense of the grandeur of true Christian worship."

Following a brief review of his own growth in worship consciousness and insight, he writes about "The Primacy of Worship" and includes his own definition of such activity. Subsequent chapters examine biblical worship practices; post-biblical developments (The Didache, Justin Martyr, and Hippolytus); the Orthodox Church; medieval and later Roman Catholic Church evolution; "Traditional Worship" (Lutheran and Anglican/Episcopal); "Directed Worship" (Reformed and Methodist); "Open Worship" (Baptist, Congregational, Churches of Christ, and Independent); "Charismatic Worship" (Pentecostals, Neo-Pentecostals, and Quakers); and the matters of sacraments and symbols. Three chapters address the reader's personal worship attitude, participation in worship, and understanding of "Worship as a Way of Life." A final chapter gathers up the threads of the preceding discussions and points the way to improved worship experiences. A "Study Guide" is appended to each chapter, which consists variously of questions, discussion topics, Scripture verses, and some "case studies" related to the textual material.

The book is a very readable, informative guide to enrichment of Christian worship experience. The author embraces the concept that worship form matters less than worship substance and is convinced that no single tradition has a monopoly on "the joy of meaningful worship." Regardless of denominational background, it is possible to "learn to worship with a renewed sense of expectation and excitement."

The erudition and ability to skillfully compress historical materials that characterize Dr. Schnaper's work make this a very valuable addition for chaplains' libraries. Supervisory chaplains in particular will find it a most helpful ready reference and sourcebook regarding the diverse worship styles of their colleagues. And all chaplains will find this an excellent guidebook for study groups generally.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

This Is the Word of the Lord

Arranged by William J. Freburger

Ave Maria Press, 1984

Spiral bound, 175 pages, \$6.95.

This unusual book arranges lectionary texts for presentation by three readers instead of the usual one reader. It offers an alternative—a different way of proclaiming the scriptures. It uses the scripture text itself, but facilitates a fresh reading of the text that will make it possible for the congregation to hear the proclaimed Word in a new way. It also offers the chaplain a way to involve lay readers in the public reading of scriptures in a new way. The lay reader who uses this book must practice the reading with one or two other readers. No longer can he easily evade preparation for the public reading with the excuse, "I have been reading for years. Why should I practice?" Now, since he is working together with other persons in a dramatic reading, he will more likely see the need for practice. The results should be greatly improved public reading of the scriptures.

The readings are taken from the *Lectionary for Mass* (Roman Catholic), and thus might be considered inappropriate for use by some Protestants. In most cases, if the chaplain will examine the particular reading in advance, he will find no objection unless he is wedded to a particular translation.

Not all lectionary readings are presented. The focus is on the passion narratives and Holy Week, but there is a selection of readings from other seasons of the church year as well. The readings are printed in large, readable type. Altogether, this is an excellent book.

—Chaplain (LTC) Richard N. Donovan
USA

Preaching the New Common Lectionary Year B: Advent, Christmas, Epiphany

Fred B. Craddock

John H. Hayes

Carl R. Holladay

Abingdon Press, 1984

Paper, 173 pages, \$8.50

The authors of this book teach at Candler School of Theology, Emory University, in Atlanta, Georgia.

Fred B. Craddock, who is responsible for exegetical and homiletical material in the Gospel passages for this series, is professor of preaching and New Testament at Candler. He is the author of five previous books, including *The Gospels* and *Interpreting the Biblical Text*.

John B. Hayes is professor of Old Testament at Candler, and treats the Old Testament passages in this series.

Carl R. Holladay is associate professor of New Testament and Associate Dean at Candler. He treats the Epistles and Acts for this series.

Gene M. Tucker is professor of Old Testament at Candler. While he does not contribute to the writing of this particular volume, he will treat historical books, prophetic books, and wisdom literature for future volumes in the series.

This is an important new book on preaching. It is the first volume of a series of nine volumes which provide exegetical treatment and homiletical interpretation of Biblical passages as found in the New Common Lectionary. It "is not designed as a substitute for work with the biblical text. . . . Neither is it . . . to relieve the preacher of regular visits to concordances, lexicons, and commentaries; rather it is our hope that the comments on the texts here will be sufficiently germinal to give direction and purpose to those visits to major reference works."

This is the first available resource which follows the New Common Lectionary. This lectionary is currently being used on a trial basis by representatives of a number of denominations, including Roman Catholics, Lutherans, Episcopalians, Presbyterians, Methodists, Disciples of Christ and others. A copy of the entire three-year lectionary (just scripture references—not the full text) is included at the back of this first volume. The New Common Lectionary is near consensus, and should be adopted officially by member denominations by 1986. Its adoption will remove the confusion which has been created by several denominational lectionaries that track frequently, but seemingly never when you really need them to do so. Preachers will be able to subscribe to homiletical and worship aids from several denominational publishers, knowing that the texts will agree.

This series is also innovative in that it treats the Psalms as well as the other readings.

This is a good resource as a starting point for the study of the readings. However, its quite limited scope makes it less helpful than I had hoped when I first saw the book advertised. It contains primarily exegetical material on the readings, with abbreviated suggestions for homiletical directions. If we view the homiletical enterprise as the intersection of the scriptures with the human situation, we will be disappointed that this book does not deal more in detail with the latter. Fred Craddock is one of this generation's great preachers; this book does not provide him opportunity to bring us the full range of his insights.

—Chaplain (LTC) Richard N. Donovan
USA

Gospel Journey: Forty Meditations Drawn from the Life of Christ

Ernest Ferlita, S.J.

Winston Press, Inc., Minneapolis, MN 1983

Paperback, 115 pp., \$5.95

Ernest Ferlita, S.J. is associate professor of drama and speech at Loyola University in New Orleans, Louisiana. He received a 1980 Fulbright Lectureship in American Drama at the University of Parana, Curitiba, Brazil. His latest play, "The Obelisk," was performed at Fordham's Lincoln Center Theater in June 1982.

Of the writing of devotional books there seems to be no end. That is probably something for which to be thankful. The lack of quality in both writing and content, however, often inhibits the spiritual benefits of such publications. Ernest Ferlita's book is a happy exception to that occasional lapse.

The biblical journey of the title is concerned with the succession of significant persons and events along the way of Jesus' life, from the Annunciation to the Resurrection. The author divides his material into four geographical parts; however, the actual journey of Jesus becomes for the reader a spiritual one as the author directs attention to what is said and done at various specific places within the geographical areas. Different formats are used for different chapters according to content and for greater profit to readers. There is appropriate scriptural quotation, poetry, and reference to/quotation from a broad range of other literary works. There are helpful, simple maps at the start of each of the four divisions of the text.

Ferlita's talents and skills are pleasurably evident in this little volume; his spiritual depth and insights are even more so. The meditations are good devotional reading for Lent or at any time. The book has other possible applications, including use as an adult discussion group text, an idea source for preaching, or perhaps as a gift or an award.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

*Praying the Daily Gospels:
A Guide to Meditation*

Philip A. St. Romain

Ave Maria Press, 1984

Softcover, 247 pages, \$5.95

This devotional guide focuses on the gospel passage in the liturgy for the day (Roman Catholic), and uses the gospel as a starting point for prayer. In the introduction, the author differentiates between studying scripture and praying with scripture; this book is intended to facilitate the latter.

The book begins with two pages of very practical "Suggestions

for Prayer” by St. Francis de Sales. They include selecting appropriate times and places for daily prayer, “decontaminating,” reading and reflecting on the Psalm and the Gospel, petition and thanksgiving, and contemplation.

I especially like the devotional material that the author presents for each day. I have found most devotional guides not to be very stimulating or provocative. Very often, they offer brief sermonettes that neither delve to any depth into the scripture nor touch my life at a very sensitive point. The author of this book avoids that formula. Rather, he comments briefly about the gospel reading, and then asks two or three questions that I often find challenging.

For instance, he includes the following questions and comments for reflection on Matthew 19:16–22 (The rich young man).

The philosopher Schopenhauer stated that life vacillates between suffering (the fate of the poor and broken) and boredom (the fate of the rich and secure). Do you agree?

St. Paul stated that the love of money is the root of all evil. How much money do you need to support the lifestyle you believe Christ is calling you to?

Pray for the grace to be more attached to the things of God. I find this to be a very helpful book, and recommend it highly for devotional use. Consider using it personally, and recommend it to the people to whom you are ministering.

—Linda M. Scales
DAC

Create a Drama Ministry

Paul M. Miller & Dan Dunlop

Lilenas Publishing Co., 1984
Softcover, 111 pages

Paul M. Miller is a drama editor and consultant for Lilenas Publishing Company. He is a graduate of Pasadena College and the American Baptist Seminary of the West, also studied at University of California and San Francisco State University. Dan Dunlop is presently completing a master's degree in religious education at Nazarene Theological Seminary, is a graduate of Olivet Nazarene College. Both have had extensive experience with church drama.

This is a brief “how to” book on the utilization of drama in the church, for the good of the church and for outreach purposes. The writers assume no dramatic or play production background and, in a very straightforward manner, explain how the novice can enliven the church with drama.

The first portion of the book deals with the skeptic who may not want to connect the words “ministry” and “drama.” One goal of the book is to “return a secular art form to its original stage—the church.”

Many helpful suggestions are provided on a variety of uses of drama in the church, including benefits to the performers as well as to the audience. Specific suggestions are given on Scripture dialogues and scripts that involve the audience in dramatic reading.

The experience and professional background of the writers is evidence the descriptions of performance production, dealing with actors, stage and scenery design, make-up and lighting, and costuming. Of particular benefit to a church/chapel wanting to begin or develop a drama group is the glossary of stage terms, the listing of play publishers and theatrical supply companies, and listing of recommended plays and musicals for children and adults.

If you are considering the use of drama in your chapel, or if you thought drama in chapel was too time-consuming and impractical an endeavor, this book is for you. After reading the book one can more vividly picture a dramatic production which begins: "There was a man who had two sons . . ."

—Linda M. Scales
DAC

To Know as We are Known: A Spirituality of Education

Parker J. Palmer

Harper & Row, Publishers, San Francisco, CA 1983

Parker J. Palmer is teacher and writer-in-residence at Pendle Hill, a Quaker spiritual community and adult study center near Philadelphia, Pennsylvania. He holds a Ph.D. in sociology from the University of California at Berkeley and has taught at Georgetown University, Washington, D.C. and Beloit College, Beloit, Wisconsin; while at Beloit, he won the Uhrig Award for excellence in teaching. He is the author of *The Company of Strangers: Christians and the Renewal of America's Public Life* and *The Promise of Paradox: A Celebration of Contradictions in the Christian Life*. He is the author of numerous published articles on spirituality and education.

Palmer, aware that many persons create their images of reality only with the mind's eye, attempts in this book to urge everyone to open the second eye, "the eye of the heart," in an effort to achieve "wholesight" or more completely rounded perceptions of reality. He approaches the goal of such improved vision from the Christian spiritual tradition, applying its insights to the educational process.

There is first a critique of modern knowledge in terms of where the author believes it is taking us. In this process he considers the question of the source of our knowledge and lays a foundation for "a spirituality of education." Conventional teaching methods are explored, which emphasize objectivistic knowing, and studies of key words are developed to demonstrate how "our epistemology is quietly transformed into our ethic." Chapter 3 introduces a different way of teaching and learning, based on a story from the monastic movement of the fourth

century after Christ. This story provides a paradigmatic basis for subsequent chapters on the implications of a "personal and communal conception of truth" for all knowledge, some practical teaching and learning ideas that issue from such a conception, and "the spiritual disciplines necessary to do that kind of teaching." Brief chapter notes are appended to the end of the text, which are largely bibliographical, and there is a brief subject index.

This is a religiously oriented philosophy of education. As such, it is of special interest to chaplains and religious education directors. It deserves carefully reading and serious consideration. It should be shared with selected members of the religious education team and could be an excellent group study text. Palmer writes very readable and precise prose, sees the situation he is concerned about with a steady, realistic gaze, and obviously know his subjection intimately and well.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

The Original Vision

Edward Robinson

Seabury Press, 1983
Softcover, 176 pages, \$7.95

Edward Robinson is the director of the Religious Experience Research Unit at Manchester College, Oxford, England. He continues the work begun by Sir Alister Hardy, founder of this Research Unit. Sir Hardy's research was based on a group who "felt that their lives had in any way been affected by some power beyond themselves." Edward Robinson selected those who reported a religious experience in early childhood to research.

How early in one's life can a "religious" experience occur? Is it possible for a very young child to feel a touch of the divine, to have profound spiritual encounters? Is it possible to have these special feelings and not be able to verbally explain the experience or the impact for many years? In Robinson's research with adults he found that "religious" experiences do occur far in advance of rational, cognitive processes. In describing this process, this book enhances our understanding of religious life as an integral part of human life.

Developmentalists tend to describe early childhood as something to correct or outgrow. Experiences of childhood may be more significant than previously believed and may be for some a focal point for understanding the holy or divine in later years. A common quote of one Robinson interviewed: "The most profound experience of my life come to me when I was very young—between four and five years old." Obviously the individual could not explain the experience at that time, but as an adult, the individual did attempt to explain the power of the event. That anecdote closed with: "That experience was without doubt the ex-

perience which has laid the deepest foundations of my life, and for which I feel the profoundest gratitude." This account is reiterated by many of the people Robinson interviewed.

Especially for parents of small children and religious educators, this book is highly recommended. It is a fresh look at the specialness of the child's experience. An important message is that children should have maximum opportunity to experience nature, music, art, poetry, and the mystical, in order to simulate their imaginations and vision.

—Linda M. Scales
DAC

Coping With Depression in the Ministry and Other Helping Professions

Archibald D. Hart, Ph.D.

World Books Publisher, Inc., 1984
Cloth, 156 pages, \$10.95

The Compact Encyclopedia of Psychological Problems

Clyde M. Narramore

Zondervan Publishing House, 1984
Cloth, 398 pages

Dr. Hart has written an excellent book dealing with depression. It is one of the clearest and most methodical expositions that I have ever read. It is detailed, and breaks the subject into manageable parts.

The Compact Encyclopedia of Psychological Problems was first written in 1966. That sentence contains clues to the book's two major problems. Narramore becomes superficial. How can one deal with sixty-six categories in 357 pages? One cannot. To be sure, there are some good brief summaries among the sixty-six, but not many.

The second problem is that some of the material is outdated. Narramore is still calling homosexuality a "personality disorder," even though the DMS III in 1980 has removed it from that category. There are few who still use the terms, as he does, idiot, imbecile, and moron for mental deficiency (page 226).

One of the strengths of both books is that they attempt to deal with the spiritual aspects of the problems and categories.

In both of these books there is a we/they mentality. The "they" is the non-evangelical, non-born-again type of Christianity. For example, in Hart's book, I found this sentence: "I tend to doubt whether many of the alcoholic ministers were from evangelical denominations" (page 12).

Or to take another example. On page 105, Hart gives a listing of Christian organizations that list Christian psychotherapists. The American Association of Pastoral Counselors is not mentioned.

These two books are worth having, if one takes account of their faults, for reference and a beginning for further study.

—Chaplain Alan W. Helland
VA

Why Waste Your Illness? Let God Use It for Growth

Mildred Tengbom

Augsburg Publishing House, 1984
Softcover, 143 pages

Mildred Tengbom may have ample background for writing this book on illness. She has seen plenty, both in this country in the health care field and as a missionary in Asia and Africa. Though she considers herself a healthy person she admits she has entered the hospital for treatment 19 times.

If our goals are to be finer persons of greater faith, wisdom and character the author contends that illness can be profitable. Though illness takes away some control of our lives it does not prevent us from developing as persons. In fact it may help. Why chafe, complain, resist? In other words "Why Waste Your Illness?" Tengbom has interwoven Christian faith and modern medicine. She believes in both. She takes us through a series of internal and external traumas through which the sick may go and then rewards us with sympathy and positive thoughts.

This is a book you will not mind giving your friends when they are ill. The book is incisive, reverent, respectful. It is not fanatical. Tengbom does not have all the answers and wisely admits it. The book weds biblical theology with good experiences in modern medicine and psychology. Enough suggestions are made for dealing with pain and sickness that some of them are bound to help any believer. Her devotional thoughts at the end of each chapter will be a tender strengthening resource.

The book is particularly welcomed in a day when more than a few preachers are rejoining Job's friends in condemning the sick for their sickness and propagating a sick-free world for the righteous. Tengbom makes positive truths for a real world of true sickness. The illustrations and quotations are worth the price of the book to ministers.

Appendix—I reviewed this book during a 2 day outpatient visit to my doctor. An hour after I completed the review I paid the bill. Where is Tengbom's chapter on the cash crisis in our illness?

—Ch (COL) Burney Enzor

Family Survival Coping with Stress

Parker Rossman

The Pilgrim Press, 1984

Softcover, 156 pages, \$8.95

Parker Rossman is a Congregational minister, an author and researcher. Possibly his most eminent qualification for writing this book is found in its dedication. He is a grandfather.

The idea of this book is to call attention again and again to the use of ordinary people as a *network* of committed persons to help families in crisis. The network of biologically unrelated people becomes a substitute for the extended family of other eras in history. The author believes that the family living in isolation is actually deficient, no matter how independent it is financially or otherwise. He says, "We think we can be happy while playing our own selfish, solitary little games in a dark world, as individuals or as isolated families." The fact is "that people are all interdependent. . . ." Seeking out others to assist brings quality to living.

Whether families are coping with the stress of delinquent children, handicapped children, single parenting, loneliness or other modern cultural difficulties the need for the "network" is made crucial.

Do not be taken in by the title of the book. I admit that the book is, in some manner, a book which talks of "family survival" and "coping with stress." However do not purchase the book for its title. You may be disappointed. Read the reviews! The "novel" approach Rossman uses to weave fictitious characters into the book to convey his message is laborious and distracting. I would not have finished the book had I not been reviewing it. I tired early and was exhausted near the end. I would have been the loser, however, if I had not reached the concluding Part Three with its "How to do it" section. Don't give up. This dull edition gets better.

—Ch (COL) Burney Enzor

When a Friend is Dying: A Guide to Caring for the Terminally Ill and Bereaved

Edward F. Dobihal, Jr. and Charles William Stewart

Abingdon Press, Nashville, TN 1984

Paperback, 224 pp., \$10.95

Edward F. Dobihal, Jr. is director of the Department of Religious Ministries at Yale-New Haven Hospital, Connecticut, and clinical professor of pastoral care at Yale Divinity School. He received his Ph.D. in Human Relations from Drew University, Madison, New Jersey. He has been involved in the hospice movement since its beginning in the United States in 1971 in New Haven.

Charles William Stewart is professor of pastoral theology at Wesley Theological Seminary, Washington, D.C. He received his Ph.D. in Pastoral Counseling from Boston University.

This collaborative guide is meant to be of specific service to the church community, particularly the laity, in its understanding and performance of its role in ministry to the dying and the bereaved.

The authors, each of whom writes several chapters, offer a succession of essential presentations about the dying and the grieving—their needs, the Church's care and teaching, and its response in terms of "Preparation and Prophecy." Two chapters are by counselors who present actual case materials, one involving pastoral care of a family and its terminally ill member and the other the development and conduct of a "Grief Support Group." Other chapters offer detailed guidance regarding the training of laypeople in ministry to the dying and the bereaved. A brief "Epilogue" presents some concluding summarizing thoughts. There is appended to the text an example of "A Living Will," followed by a bibliography, a listing of available film resources, and an index.

This is a particularly helpful textbook for raising the consciousness of those who are the Church regarding what is involved in the process of human dying, death, and bereavement. It is an unusual textbook in its palpable compassion, insights, sensitivity, and informed guidance from informed professionals. It is a book for chaplains in their multifaceted ministries and for chapel libraries, but above all for the serious training of the laity in individual ministry to dying and bereaved persons.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Christian Family Values

Thomas M. Martin

Paulist Press, Ramsey, NJ 1984
Paperback, 155 pp., \$6.95

Thomas M. Martin is a professor in the Department of Religious Studies at the University of Dayton (Ohio). He is a graduate of Spring Hill College, Mobile, Alabama, has a Master's degree in theology from Fordham University, New York City, and earned a Ph.D. in religion from Syracuse University (New York).

Dr. Martin presents an informed discussion of the current situation regarding the Christian perspective on family in today's cultural setting; he also considers the prospects for such a perspective.

He begins with a consideration of some of the emergent patterns of family discernible in the cultural milieu of our times and how much these depend on certain norms that appear to be inherent to family life. In the light of this situation he then examines in turn the contrasts evident in Old Testament, New Testament, medieval, and modern Christian

church traditions of family, noting the obvious cultural conditioning involved in each period. From this survey it becomes clear that, as Martin puts it, "There is a faith tradition that dialogues with cultural movements. In the dialogue both the tradition and the culture should grow." In a penultimate chapter he sums up the lessons of the material considered and applies them "Toward a Christian Perspective on Family." The closing chapter offers some pertinent thoughts regarding "Family as Spiritual Community."

This study, replete with the author's expert application of literature, art, media, and drama to underscore and illustrate the theme, is interesting and instructive reading. It speaks supportively to one of the most important and troublesome problems of our turbulent times. Chaplains will find it personally and pastorally helpful.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

60-Second Management Guide

(The Christian Leaders Series)

Ted W. Engstrom and Edward R. Dayton

Word Books, Waco, Texas, 1984
Hardcover, 138 pages, \$8.95

Ted Engstrom is President of World Vision, a former editor and author of over 30 books. Edward Dayton is Vice-President for Mission and Evangelism of World Vision, a manager, author, teacher. Both have contributed to development of biblical understanding of management to Christian leadership all over the world.

The title of this book is based on the idea that it takes only 60 seconds to make a decision—wrong or right. The authors offer encouraging and applicable ideas for Christian managers.

While often too wordy, there are glowing exceptions. People are encouraged to complement their leadership style: "If you are a planning type of person, look for someone who is more of a firefighting kind of person to help you", and "... we institutionalize the manager/leader role and divorce it both from the context of the organization and from the part of the body to which this person is to be joined."

The authors claim that to be accountable is one of the best marks of spiritual leadership. An organizational chart is not a way to categorize people, it is a method of describing accountabilities; who reports to whom, and where the connections for the total structure are made. "If the body is to act in a harmonious and purposeful way then it is important that the authority—the freedom or right to take action—of each part be understood by each person."

Chapter headings include: "How to Light a Fire under People without Burning Them Up," "On Taking Risks," "Managing Con-

flict," "Criticism—Giving and Receiving," and emphasis on the executive and the family, stress and continuing education.

In conclusion, the authors say, "We can become so results-oriented, so production-oriented, so program oriented that we forget we are in the business of developing people . . . most of our training is given before the battle, in the quiet times of reflection and discussion." And, ". . . the world longs for leaders who have a quiet confidence that things are under control."

Perhaps the books' greatest strength is also its looming weakness; our Western society is so used to productivity and progress as marks of management that even with the built-in cautions of the authors, their book formats primarily as a "management by objectives" treatise, then as a spiritual/realistic guide to management.

The format makes the book readable, with bold face captions in the margins as guides to areas of need. The authors could have taken more than the suggestion of title from Blanchard and Johnson in their "60 Second Manager" book, and been less wordy. And, while hierarchical planning and leadership are a reality, the authors could have placed stress on the parts of the body as a whole in other than hierarchical terms. Yet it is complete, helpful and "manageable."

—The Reverend Barbara Thain McNeel

The Nibble Theory

Kaleel Jamison

Paulist Press, 1984

Hardcover, 74 pp., \$4.95

Kaleel Jamison is an organizational development consultant to business and industry. An experienced human relations trainer, she has published many articles on personal and organization change.

Each person is unique and has a "kernel of power" that is the key to self-understanding and self-empowerment. This is the central idea of Kaleel Jamison's book. The title of the book refers to the ways people are diminished by themselves and others along a life's journey.

Jamison's book is a theory of self-empowerment and leadership set forth with arresting simplicity and warmth. Using different sized circles to represent our unique personalities, the author shows how we are "nibbled" by ourselves and others. But understanding nibbles and how to avoid them is only half the process.

The deeper and more difficult part comes in the process of finding what it is that makes you who you are. This process is from the inside out and is not without pain and struggle, but fulfilling your unique potential is your "sacred responsibility" in living.

While not directed to any specific audience, religious people will

find *The Nibble Theory* illuminating and inspiring while managers and leaders will find it engaging and useful. It is uncommonly valuable to all people interested in knowing themselves and their place in the human family. Its simplicity, universality and depth make it well worth several readings.

—Chaplain (MAJ) Geoffrey H. Moran
USA

The Lay Centered Church: Theology and Spirituality

Leonard Doohan

Winston Press, 1984
Soft cover, 175 pp., \$8.95.

Leonard Doohan is professor of theology at Gonzaga University, Spokane, WA.

The Lay Centered Church is a blending of current Catholic theology, ecclesiology and spirituality. This blend supports the author's view that a lay centered church is already taking shape. Professor Doohan provides historical development and contemporary assessment of a number of aspects of the life of the laity in the Catholic Church. He also gives a vision of "an ecclesiology of all the baptized" and discusses the shortcomings in the church today with regard to that goal.

In the first of the book's four major sections a review of the theologies of the laity since Vatican II is presented. Each of the approaches is discussed positively and critically. Catholic readers will be more familiar with the terrain of this section, but Protestant readers will find many useful insights from the theologies themselves.

The second section of the book assesses the post Vatican II efforts to integrate the laity into the life of the church. Here the author asserts that despite "good will and sincere ecclesial commitment" development of the life and ministry of the laity has been severely lacking. The aspirations and opinions of laity are presented with candor and clarity and cannot go unnoticed. Again here, Protestant readers will find many insights and implications as they "overhear" the dialogue among Catholics. The author is particularly outspoken on the fact that structures and authority in the Catholic Church are exclusively non-lay. "Today we still have an exclusively male-dominated, ecclesiastical, multinational corporation that overemphasizes hierarchical power, jurisdiction, office, officialdom, and law." (p. 130)

An understanding of the church as family is presented in the third major section. Doohan tries to show how this view is a lay vision and how it fosters many productive interrelationships between ecclesial life and the everyday life experiences of the laity. The church as family is related to the spirituality of all the baptized he presents in the final part of the book. This final part includes a brief history of Christian spirituality

which "shows a drift away from the ordinary baptized and a zeroing in on the spirituality of special groups." (p. 126.) It is this exclusivity which Doohan rejects in all aspects of church life for the laity.

The Lay Centered Church can be very helpful for Protestants and Catholics alike. Its 136 pages of text make it easily palatable for the non-Catholic reader while the 265 bibliographical notes could keep a serious student of Catholic theology busy for months. It is both hopeful and stimulating while at times critical and almost threatening to the current hierarchy of the church.

—Ch (MAJ) Geoffrey H. Moran
USA

Wind and Fire: Living Out the Book of Acts

Bruce Larson

Word Books, Waco, TX 1984
Hardcover, 168 pp., \$8.95

Bruce Larson is senior pastor of University Presbyterian Church, Seattle, Washington. Prior to his call there in 1980, he was involved in church renewal ministry as president of Faith and Work; he has also been a Visiting Fellow at Princeton Theological Seminary, Princeton, New Jersey. He is the author and co-author of numerous books, including *Luke* (vol. 3 of the Communicator's Commentary series), *There's a Lot More to Health Than Not Being Sick, No Longer Strangers, The Whole Christian*, and (with Keith Miller) *The Edge of Adventure, Living the Adventure, and The Passionate People*.

Larson turns to the Book of Acts to reexamine the origins of the church and the strategy of the Holy Spirit in that process. He finds in Acts "some guidelines for the kind of effectiveness we want to achieve as God's people working through the vehicle of the local church."

The book comprises a series of twenty-one essays based on a like number of preached sermons which move through the recorded "acts of apostolic people" that followed the manifestations of the presence and power of the Holy Spirit in terms of wind and fire. The goal is a redefinition of the church, what he terms a recapturing of the Holy Spirit's dream for the church.

The sermons/essays underscore the role of "automatic apostolic people," which includes carrying out the commissions of being evangelists, ministering to one another, being on mission, and being "involved in prophecy." A selection of chapter headings indicate other significant features of the spiritual life as revealed or reflected in the text of Acts, for example, "God's Timing," "God in History," "Illogical Priorities," "Saved from Religion," and "The Great Divide."

The author's narrative clarity and concision make reading his prose a genuine pleasure; what is more, faith and experience combine to give his words depth and power. The result is a lively, perceptive, spiritually helpful application of guidelines discovered and rediscovered in the

Book of Acts. Chaplains will find in this volume a rich source of enlightenment concerning the text itself that will be most helpful in homiletical efforts, biblical studies, and in entertaining some new directions for thinking about the church.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Who Do People Say I Am?: The Interpretation of Jesus in the New Testament Gospels

Marvin W. Meyer

William B. Eerdmans Publishing Company, Grand Rapids, MI 1983
Paperback, 96 pp., \$5.95

Marvin W. Meyer is Assistant Director of the Institute for Antiquity and Christianity and also Professor of Religion at Claremont Colleges Graduate School, Claremont, California.

Jesus' question to his disciples regarding who people are saying he is remains a probing query today for Christians of every stripe. The replies he received in the gospel accounts help modern believers understand some things about him. They also help to understand the variety of viewpoints reflected by the gospel writers themselves, and that is what is on Meyer's mind in this book. As he puts it, "Just how each one reports and interprets the elusive, compelling presence of Jesus is the focus of this book."

To implement that focus the author chooses eight questions from the gospel narratives as a framework and offers replies in a series of essays that reflect the general chronology of Jesus's ministry. The studies also trace a progression of themes that are interpreted in the four Gospels. He describes his approach thus: "The development is essentially inductive. Individual discussions are presented seriatim, and each chapter is intended to contribute to an overall understanding of the historical figure of Jesus and the main issues in the Gospels." Each chapter also has its own bibliographical comments and suggestions for further study. An "Epilogue" offers some germane summarizing comments. There is an "Index of Ancient Sources."

This is a very compact, expertly written study guide that provides a veritable mine of information and ideas. Chaplains will find it a very portable, very valuable source for preaching and teaching as well as for personal Bible study. It should also be in chapel libraries.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

***Ragman
and Other Cries of Faith***

Walter Wangerin, Jr.

Harper and Row, 1984
Cloth, 149 pages, \$11.95

Walter Wangerin, Jr. is the author of *The Book of the Dun Cow*, named a Best Children's Book of the Year by *The New York Times*, and winner of the American Book Award for Best Science Fiction Paperback (1980). He has a graduate degree in English and an M. Div. from Christ Seminary—Seminex. He currently serves as pastor of Grace Lutheran Church in Evansville, Indiana.

I saw a strange sight. I stumbled upon a story most strange, like nothing my life, my street sense, my sly tongue had ever prepared me for. . . .

Even before the dawn one Friday morning I noticed a young man, handsome and strong, walking the alleys of our City. He was pulling an old cart filled with the clothes both bright and new, and he was calling in a clear, tenor voice: "Rags!" Ah, the air was foul and the first light filthy to be crossed by such sweet music.

"Rags! New rags for old! I take your tired old rags! Rags!"

"Now, this is a wonder," I thought to myself, for the man stood six-feet-four, and his arms were like tree limbs, hard and muscular, and his eyes flashed intelligence. Could he find no better job than this to be a ragman in the inner city?

I followed him. My curiosity drove me. And I wasn't disappointed. . . .

Neither will you be disappointed. Mr. Wangerin has the gift of seeing life and faith in technicolor; he has the greater gift of vivid description using words to announce the colors in such a way that we too see them in all their splendor. *Ragman* presents twenty-six "stories" of various genre, which help us to share Wangerin's life and faith, and thereby to experience our own more boldly.

—Chaplain (LTC) Richard N. Donovan
USA

The Desert Blooms

Sarah-Patton Boyle

Abingdon
Paperback, 108 pages, \$6.95

Chaplain (COL) Charles R. Gibbs III, Command Chaplain for Health Services Command, recommended the reprinting of this review. He commented that one of the most agonizing problems faced by career military persons is the care of aging parents.

Sarah-Patton Boyle's personal experience of aging began when she went to live alone in a strange city at age 60. She spent the next 17 years on a personal quest of the problems and opportunities of older people. She has written a penetrating and exhilarating account of her experience. Her

style is so engaging and inspiring that the reader lives with her in vivid empathy, despair, and loneliness but is encouraged as she reveals what she learns and does.

Mrs. Boyle makes much of the need of older people, in this age when so many are living longer and healthier lives than their forebears, to keep active, alert and socially useful. She says we must ignore the widespread negative opinions about aging which are based on research in institutions which house only five percent of the aging population. She has drawn creatively on her own deep empathy with others to develop a creative and harmonious understanding of people, to listen and serve without cant or hypocrisy.

She has learned with effort and self-discipline to understand others and to go along with the social changes and attitudes to which all of us must adapt if we are to be healthy and in step with the society in which we live. Mrs. Boyle says that all through her life she has had friends who listened to her and that now with a lifetime of experience she can give herself in sympathy to others.

This is a book of literary charm, a constructive appreciation of the potential usefulness of the elderly, and an inspiration to accept our own aging creatively. I recommend this book to those of all ages.

—Elizabeth Bussin
San Francisco, California

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The Christian Life

John Calvin, edited by John H. Leith

Harper & Row, 1984
Hardcover, 128 pages, \$9.95

Although not part of a series, this book represents a commendable effort by the publisher to pull together choice religious selections. Little volumes drawn from the writings of Luther and Wesley preceded this one devoted to Calvin. The editor is well qualified to make the selections. Serving as theology professor at Union Seminary in Virginia, John H. Leith is a leading Presbyterian who has spent a lifetime studying and teaching the works of Calvin.

Except for the commentaries, almost all types of Calvin's writing are found in Leith's selections, including correspondence and catechism. The list of sources points up the need for new English translations of much of Calvin's output. Despite the size of Leith's volume, material not readily available can be found in it. The appreciative reader will crave more than these samples, but the purpose is insight and edification—not study.

Fortunately Leith has not tried to press Calvin into the service of a tenderminded American spirituality. He has let Calvin's own deep spirituality speak, thereby opening the way for the shattering of some viciously persistent stereotypes.

These doses of Calvin still will require careful consideration of both literary and historical contexts. Statements about "contempt for the present life" must be balanced with those such as: "If we ponder to what end God created food, we shall find that he meant not only to provide for necessity but also for delight and good cheer." If Calvin's focus lands on pride, it seems to be because he viewed it as more pervasive and deadly than low self-esteem, for example. Along with sensitivity to context Calvin's writing also requires an approach of submissive reflection as opposed to backtalk. Only then can a meaningful interaction begin.

Chaplain's of all faiths will find in this book not only a taste of Calvin's writing, but also some practical insights for their own spirituality. In this his regard the third of the book devoted to prayer is especially helpful.

—Chaplain (CPT) James C. Pakala
PAARNG

Christian Short Stories: An Anthology

Edited by Mark Booth

Crossroad Publishing Company, 1984

Paper, 200 pages, \$9.95

Christian Short Stores is an anthology, not of stories written by great Christians, but of stories written by greater writers inspired by Christianity. They include the great Christian themes of God's intervention in our lives, his justice, and his grace. This book includes very familiar authors, such as Charles Dickens, G. K. Chesterton, Robert Louis Stevenson, Oscar Wilde, and John Cheever, as well as several lesser well knowns.

Short stories have a special value to the preacher. He (or she) must compose a sermon each week that could have something in common with a good short story. First, it will be short. No book-length sermon will hold the attention of the person in the pew. Secondly, it will present the gospel, the *story* of salvation. It is no accident that the Bible is replete with short narratives. God has more often resorted to stories than to syllogism to proclaim his message of love and redemption.

Fred Craddock, one of today's foremost teacher of preachers, has his students read short stories to learn something about crafting the sermon. He then asks, "What did you like about the story that you read? What form did the story take?" It soon becomes apparent that the elements of human drama, such as suspense and character development, hold us powerfully in their grip and teach us something of life while they

hold us. The preacher can learn much from the writer of the short story.

This book would be a good place to start. The stories have been chosen to have interest for the Christian. They also represent some of the best English language authors. Whether you read it for enjoyment or to sharpen your skills, you won't be disappointed.

—Chaplain (LTC) Richard N. Donovan
USA

101 Ways To Be A Long Distance Dad

George Newman

Blossom Valley Press, Mountain View, Ca 94040, 1981

Soft cover, 108 pages, \$6.95

Mr. Newman's principle idea is to use the mail and the telephone to communicate with children separated from a parent because of divorce. In order to succeed with his very good ideas, the parent would need to be good with letters and financially able to pay large phone bills. This would create no problem with a parent established in a good earning bracket.

Especially great are the ideas of contacts being made often between the child and the parent he is separated from. The ingenious number of ways Mr. Newman suggests is challenging. They are given in short, to the point paragraphs, for the most part. The ways to induce the child to share his personal ideas with the parent, is important to all parties involved.

The book lacks suggestions for parents and children who have been completely separated over a period of months or years and how to begin a relationship with that background. The lack of suggestions for very young parents who have extremely limited financial means for numerous long distance calling is noticeable. Although most things are inexpensive in themselves, it would amount to more than less established parents could cope with. The book also assumes that both parents are going to be willing to work at these ideas.

Still, out of 101 ideas, most people could find ways to use several of the suggestions. The book is easy reading with good print and attractive format.

—The Reverend Ms. Phyllis Hedges

Changing the World: An Agenda for the Churches

Vincent Cosmao (translated by John Drury)

Orbis Books, 1984, 109 pages, \$7.95

Vincent Cosmao, a French Dominican priest who since 1972 has directed the Lebrecht Faith and Development Center in Paris wrote *Changing the*

World in the late 1970s. This 1984 translation contains a Preface in which Cosmao states that his message remains the same despite some changes in the world condition since the 1970s.

His two major themes are that the underdeveloped countries are rejecting their dependency and inequality in international affairs and that the Church has a role to play in this revolution. For Cosmao, the church's role is twofold: to point out the gross distortions which find millions of people lacking the necessities of life and to heighten the consciousness of those with the power to improve world conditions.

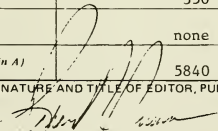
These two themes are presented in thirty-three theses divided among eight chapters. The central idea of each thesis is discussed in detail. For example, the first chapter, "A New International Economic Order and the Future of Humankind" contains three theses. One is that before the end of this millennium, humanity will have to make a collective commitment to shaping a habitable earth. Cosmao believes that humanity must ponder its future so that it can shape that future. He suggests that if such action is not taken the world will continue to be divided into the haves who benefit from the technological revolution and the have-nots who are faced with a lifeboat ethics survival.

Another example is the fourth chapter "The Role of the Church in the Transformation of the World." Here his thirteenth thesis states that the church has a role to play in the transformation of the world. But before the church can listen to "... the cry of the voiceless oppressed," it first must explore its collective memory and its history. Cosmao holds firm on the point that the church, in part, is responsible for the oppressed in the world. For Cosmao the church must be examined as any other social organization which participates in a world divided between the haves and the have-nots.

While the military is not mentioned as a factor in changing the world, nevertheless it is a social organization. Thus, the chaplain will find Cosmao's ideas of interest. The book presents a well reasoned position and a writing style (or translation style) which, at times, is inspirational and motivational. After reading the book, the Christian reader wants to take action to correct the plight of the underdeveloped nations.

—Paul F. Bauer, Th. D.
Cecil Community College

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